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H. M. HENRY, PRINTER.

Selections.

From the Emancipator.

TRANSFER OF THE EMANCIPATOR.

Some of my friends have repeatedly called on me for a statement of the facts respecting the transfer of the Emancipator from the old American Anti-Slavery Society, by which it subsequently came into my hands.

The Emancipator was first commenced in New-York, early in 1833, by C. W. Denison, in connection with W. Goodell, and others. When the American Anti-Slavery Society was formed, in December, 1833, the management of all its operations was confided to the Executive Committee, of which Arthur Tappan was the head. This committee purchased the subscription list of the Emancipator, and continued a paper, under this and other names, as one of their instrumentalities in carrying on the work—changing the size, title, editorship, price, &c. at their sole discretion. They also established several other papers and periodicals, as they thought the interest of the cause required. *All* these publications were sustained at the expense of the common treasury of the society, and were continued, changed, or dropped, at the sole discretion of the *committee*, in the exercise of the trust committed to them by the society. The committee appealed, from time to time, to the public, for funds to meet these, and other expenses, and the funds were sent by the public to the committee. *

In the beginning of 1840, through the prevalence of hard times, and a change in the policy of many abolitionists, the committee found themselves very much straitened for funds, and compelled to curtail their expenses, by dismissing agents, &c. The embarrassment was much aggravated by the conduct of the Liberator, and some disaffected persons in Massachusetts, who exerted their utmost influence to prevent funds from being sent to the relief of the committee. Under these circumstances, the committee were at length so crippled, that they could not, with all their efforts, raise money to pay the weekly expenses of the establishment. They were, therefore, compelled to see where they could retrench still more. At this time, a portion of the committee were quite uneasy at the course I had pursued, in advocating the newly-formed liberty party, and I had reason to believe that this consideration would determine the question of retrenchment, and that at the next meeting, a vote would probably be passed, to discontinue the Emancipator. From having been connected with the paper, and devoted my best exertions to it for three years, I naturally felt an interest in it, and a reluctance to see it go down under me; I saw, also, that the committee had not duly considered what was due to subscribers who had paid in advance, amounting to $1,000, or $1,500, and who would get nothing if the paper stopped, and who might, therefore, legally and equitably call on the committee for the damage. I was also desirous of continuing to labor as editor, in the cause to which I had devoted myself. Yet I was wholly without resources to help myself. However, I wrote to the committee, it not being convenient for me to attend the meeting, and offered that, if they would transfer the list to me, I would engage to furnish an anti-slavery paper to subscribers who had paid in advance, to the amount of their unsatisfied payments. This offer was accepted, and as I was informed, without a word of discussion in the committee. But before a regular transfer was made of the books, the committee of the New-York City Anti-Slavery Society heard what was going on, and the probability that the paper and its editor would be removed from New-York, and they at once resolved to avert what they considered a calamity. They proposed that the paper should be transferred to them, on their pledge to sustain it, under the same editor, for one year. I at once surrendered my bargain, and the transfer was made, by bill of sale, to that committee. This, of course, secured their dues to all subscribers who had paid in advance, and the further object, of continuing the Emancipator for another year. The offer which I first made, equal to $1,000, or $1,500, was an ample consideration for the subscription list—much more than it was worth. In fact, it had no pecuniary value, because it was then, and had been from the beginning, a bill of expense to the proprietors. It had a value to me, which I was willing to pay for, from the long connection of my name with the paper. Of course, the terms finally obtained, were still more advantageous to the cause, as the committee regarded it. The stories that have been told about $10,000 or $20,000 *invested* by the society in the Emancipator, are sheer fabrications. There was not a dollar "invested" in it, beyond the nominal value of the subscription list, and the paper books in which the accounts were kept. The printing had always been done by contract. The committee never "invested" money in anything, except in the books and tracts, which they published and kept for sale, and the stereotype plates of their standard publications. The sums that had been expended on the Emancipator were no more an "investment" than the sums that had been expended in office rent, or fuel, stationery, and postage. They were alike a part of the current expenses of the society, necessary to its efficiency, and progress of the cause. Whether these, or any other sums were judiciously expended, is not the question here. They were *honestly* expended by the committee, in the regular exercise of the trust reposed in them by their election to office. And the transfer of the Emancipator was equally honest, and done in good faith by all the parties concerned. The money was expended on the paper, partly in paying for the editing and printing, and partly in distributing large numbers of papers gratuitously, which was no more an investment than if it had been spent in the distribution of tracts.

The value of the list was not only not increased by the money expended on it, but it depended very little upon the name of the American Anti-Slavery Society. The great body of the subscribers to the paper valued it chiefly for the manner in which it was conducted, as may be seen in the fact that very few, if any, discontinued their subscription in consequence of the transfer. I do not remember hearing of more than one that dropped it to take the Standard.

An assertion has been made that at the time of the transfer, the committee had property on hand *worth* more than $14,000. This is as groundless as the other. There was on hand a quantity of anti-slavery books and stereotype plates, set down in the agent's "account of stock," as amounting to something like that sum. But the committee tried in vain to raise money on it for the relief of their treasury. And as for the sale of them, there was then but a very trifling demand for books, and it soon ceased altogether. I do not suppose two thousand dollars, perhaps not one thousand dollars, have ever been realized from them, although they have constantly been before the public for sale, duly advertised, &c. Now, when any man says here was $14,000 "worth,", the reply is at hand—

"For what's the worth of anything
But so much *money* as 't will bring?"

It is true, the committee did raise a sum of money on this property for certain purposes, about the time they transferred the Emancipator. It was done in this way: An individual, whose name was not then known to the committee, on account of the deep interest he felt in the World's Convention, then about to be holden in London, and his anxiety to have the committee properly represented, because they had taken so prominent a part in its origination, offered to advance the sums necessary to secure the attendance of Messrs. Birney and Stanton, and to take some of these books in pledge for the re-payment. But this individual, whose money was his own, did not offer to advance money for the general purposes of the society, nor would he have done it for the support of the Emancipator, because he was *then* strongly opposed to the Emancipator and its editor; nor was he under any obligation to do so. If I am correctly informed, he has never realized anything at all from the books, for what he did advance. And the committee could not find another man in the nation, willing to advance the money. They were, therefore, just as helpless in regard to all their other expenses, as if no person had aided them in regard to the convention.

I could give many more circumstances that might satisfy curiosity, or perhaps forestall cavils, but they would occupy space which is needed for other purposes, and some of them might criminate other persons, which I have no desire to do; and I suppose nothing would silence those who are bent on driving me from my post. The honest and candid, will believe the solemn affirmation I now make, that to the best of my knowledge and belief, the foregoing is a true, just, and fair account of the transfer of the Emancipator, with its most material attendant circumstances. JOSHUA LEAVITT.

BOSTON, October 9, 1843.

N. B. The whig editors who have (not copied, but as of their own knowledge) *asserted* that I "embezzled" the property of the society, and "stole" the types and press, on which the Emancipator is printed, will manfully retract their own assertionts, or the people will pass judgment on them. And other papers of the same party will be cautious how they give currency to similar assertions, unless they are prepared to prove them before the proper tribunal.

P. S. The above article was written precisely as it now stands, in season for the Emancipator of last week, but was crowded out by matters deemed of more immediate and general interest, than the question whether I "stole" the Emancipator. After the Emancipator had gone to its readers, the National Anti-Slavery Standard came to hand, having an editorial article of three columns in length, designed to make people believe that there was some great iniquity in this transaction. The article contains a great many misstatements, no small number of which must be willful, because the writer had before him, both the records of the old committee, and the full and true statement of the affair, which I published in the Emancipator, in August, 1840. Mr. Child, the editor, is a zealous and bigoted partisan of the whigs, and the appearance of the present article, confirms the opinion I expressed some weeks ago, in regard to the policy of the whigs, in causing a general and unscrupulous concert of Clayites and Garrisonians, to crush the editor of the Emancipator. I have felt very calm about it thus far, and am not disconcerted by this last gun. It is possible I may think proper hereafter to make the Standard article the occasion of giving a brief history of the usurpation, by which a steamboat load of persons, drummed up from Massachusetts, forcibly seized upon the American Anti-Slavery Society, wrested it from its proper owners, and perverted it to purposes foreign to the anti-slavery cause. In the meantime, I will only say, that the old faithful committee were first prohibited from collecting funds in Massachusetts; that when debts pressed upon them, it was plainly intimated at Boston, that the disaffected clique intended to seize upon the society, and would not pay the debts; that the committee were personally responsible for those debts, which had been incurred for rent, paper, printing, clerk hire, and other services of the society; and that in anticipation of the possibility of these interlopers succeeding, the committee, as they were honestly bound to do, secured the creditors of the society, as far as they could, by an assignment of all the property remaining in their hands to trustees, to dispose of it for the payment of those debts. The Emancipator had been their property like the rest, and had it not been previously sold to the city society, it would have passed by the deed of assignment, the publication would have stopped, and the subscription list and accounts would have been assets in the hands of the trustees. The new committee were told by the trustees, that they might have the property if they would give security for the debts, but they declined, and very prudently, for the property never paid a tithe of the debts, and the old committee have paid out of their own pockets, I believe, six or eight thousand dollars on account of these old debts. The only difference to the new, or present committee, is, that by the sale of the Emancipator, the paper, instead of being dead in the hands of the trustees, is alive in my hands, and is generally believed to be rendering good service in the anti-slavery cause. I know of no other reason but this, why the whigs, Garrisonians, and slaveholders, are so much scandalized at the transaction, which in every sense was as fair and correct as any bargain and sale, or assignment ever made by a merchant. The committee were the lawful owners of the property, and disposed of it, not only according to their best judgment, but in the only way consistent with justice to all parties. The new committee, who refused to make any provision for the debts, had no more right to the property, than the queen of England had to the Sandwich Islands.

* The constitution of the society, adopted in 1833, committed the whole responsibilities of the society to the executive committee, in the interval between one annual meeting and another. If the society, at its annual meeting, actually ordered anything to be done, the committee would be bound to respect it, unless clearly inexpedient or unconstitutional. But there were no such orders. The committee, when appointed, *were the society*—subject to no control by any other body, and bound by no restrictions but the constitution, liable, however, to be censured or removed by the society, at its next annual meeting. The committee were not trustees or agents, they were principals, under the written constitution, which prescribed their duties. The society never passed a vote concerning the Emancipator, or in any other way adopted it as theirs, or took it out of the control of the committee. The committee bought it, sustained it, appointed the editor, were liable for its debts, owned it, and sold it. In selling the Emancipator, and in assigning the other property to trustees, they acted as owners. And as they acted in good faith, the purchaser, for a fair price, is unconcernable.

From the N. Y. Tribune.

THE GOSPEL ACCORDING TO ST. SLAVEMONGER. DR. HAMILTON, OF MOBILE.

In the *New-York Evangelist* of this week, appears the following notice:

NOTICE.—Rev. W. T. HAMILTON, D. D. of Mobile, will, (by particular request,) deliver a discourse on the "*Errors of Popery*" on Tuesday evening, the 14th instant, in the church corner of Houston and Thompson streets, (Rev. Mr. Burchard's). Service to commence at 7 1-2 o'clock.

During his present visit to this city, Dr. H. has, I am informed, preached for the Rev. Dr. Patton, of the Spring street Presbyterian Church, the Rev. E. W. Andrews of the, Congregation Church at Broadway Tabernacle, the Rev. Dr. Mason, of the Presbyterian Church in Bleecker street, the Rev. Mr. Jacobus, of Brooklyn, and perhaps others. For the information of some of those clergymen, and of their congregations, and of other clergymen in this city, and vicinity, I deem it my duty to publish the present communication; and I choose to do it under my signature for obvious reasons.

At the annual meeting of the American Anti-Slavery Society, in 1839, in speaking, in the presence of a large audience, including several ministers of the gospel, of the lamentable effects often produced upon ministers of the gospel who go from the North to take up their abode in the South, I alluded to Mr. Hamilton, (since made a D. D. by some southern college,) formerly of Newark, New Jersey, who, since taking up his abode in Alabama, had told a clergyman in New Jersey that he had no more objection to purchasing a negro than he had to purchasing a shoulder of mutton, or words to that effect. He also made a similar remark to a merchant in this city. Several persons preferred to doubt the assertion, and a friend of Mr. Hamilton's, Mr. Stephen H. Pierson, wrote to him on the subject. In the reply, Mr. H. spoke of the ravages of the yellow fever at Mobile, of his active labors among the sick and dying, and respecting the allegation referred to, he said:

"I hire slaves of others; and in Mobile no man can keep house without it; besides to hire a slave of another, is, in principle, the same as to buy one yourself. I further added: so clear is my conscience on this subject, that if I wanted a good servant, and could meet with one to suit me, and could find means to purchase a faithful servant, I should do it with a safe conscience—for to the best of my judgment, as to the morality of the thing, I see no more sin in such a purchase, than in the purchase of a good horse, or anything else."

All that part of the letter that was deemed honorable to Mr. H. was published by the person to whom it had been directed, but the part relating to the sinlessness of purchasing a negro was omitted. Mr. Pierson put the letter into my hands for perusal. Finding in it a corroboration of the statement I had made, I determined to publish it; and lest I might do some slight injustice to the writer by quoting the passage from memory, I carefully extracted the passage, and sent it to the editor of the Emancipator, by whom it was published October 3d, 1843.

Dr. Patton knew of the publication at the time, and had been told of it by the minister to whom the sentiment was addressed by Mr. Hamilton. This minister—one of the brighest stars in the church—said at the time, "I could never invite to my pulpit a man who cherishes such sentiments." But Dr. P. has, since Dr. H. preached for him this month, assured me, through a mutual friend, that "he was not aware (had forgotten) of Mr. H. having uttered the sentiment contained in his letter to Mr. Pierson, and that if he had been aware of it, he would have refused him admission to his pulpit." This is honorable to Dr. Patton.

Messrs. Hatfield and Jacobus *were* fully informed of the sentiment contained in Dr. Hamilton's letter the day previous to his preaching for them respectively, but as they had given the invitation they probably did not see their way clear to refuse him their pulpits, or did not choose to offend him and incur blame from others.

Mr. Peirson has given me to understand that Dr. Hamilton's views of the matter remain now as they did four years ago, when he wrote the letter referred to. Should such a man be invited to preach to northern freemen?

I have no personal acquaintance with Dr. Hamilton, nor have I the slightest ill-will toward him. If he honestly believes what he has uttered, there appears no reason why he, or his friends, should be unwilling to have it known to the whole world. It is certainly proper that the good people at the North should know, that a minister entertaining such sentiments, is invited to the pulpits of some of our most distinguished clergymen. And feeling it my duty to make publication of the facts in the case, and being unwilling to publish them anonymously, I venture to do it under my own proper signature for the benefit of all concerned. LEWIS TAPPAN.

DR. HAMILTON AND LEWIS TAPPAN.

In the New-York Tribune of October 21, I saw a communication from Lewis Tappan. Of its purport and its object every reader may judge. As the letter referred to in that communication will speak for itself, I hereto subjoin it for publication, merely premising that as Mr. Lewis Tappan had been busily propagating misrepresentations of my sentiments, and of the language in which those sentiments had been expressed, and as it was for the purpose of ascertaining the truth from me, that Mr. S. H. Pierson addressed me by letter, and in answer, received the subjoined in September 1839; that answer, (a confidential communication,) was shown to Mr. Lewis Tappan, in order that he, seeing what I did say, might correct the misrepresentations he had circulated. On reading it, Lewis Tappan said that the former part, concerning my employment in the epidemic, having been published by Mr. P., I stood before the public in too favorable a light, therefore he, (Lewis Tappan,) would publish the latter part also.

Mr. Pierson remonstrated, but in vain. He reminded Lewis Tappan that this was a confidential communication, shown in confidence to Mr. Tappan for his satisfaction, to the end that he might be able to correct erroneous reports. Mr. Tappan still insisted that the public ought to know my sentiments on slavery, and that he had a right to publish, and would publish this letter. Mr. Pierson protested against this as dishonorable, but in vain. Lewis Tappan did, in defiance of these remonstrances, and protests, take the letter, and publish it in the Emancipator of October, 1839. If such use of a recommendation so obtained, be right, or honorable, or consistent with common honesty, those who read this statement may judge.

As that letter has been made the subject of comment to my disadvantage, I give it here entire, in order that all may see what my remarks were; nor do I to this day, see reason to recall a single sentence or expression therein contained.

WM. T. HAMILTON.

NEW-YORK, October 23, 1843.

MOBILE, Sept. 15, 1839.

Mr. S. H. Pierson—Dear Sir:—Your kind favor of August 1st is before me. It reached me August 22d, at the very time when the epidemic, which first arrested our attention in the death of Judge Hitchcock, one of our elders, was spreading in every direction, and the sickness had entered my own family. The yellow fever has prevailed here for the last five or six weeks with unusual severity. It is really frightful. We have had this month about sixteen funerals a day, and it has sometimes been as high as twenty-three and twenty-four, and that out of a population greatly reduced. I do not believe that we have left here, one-fifth of the population we had last March. Every one that can get away, has left the city. My whole time through the day, and often by night, too, is taken up with the sick and the dying, and in attending funerals. Peter was attacked about three weeks since with very great severity: it was nearly a week before the disease was subdued. Tom was taken the next day after Peter, but less severely—yet Peter is recovering more rapidly than Tom. The next week, Mrs. H. was attacked with considerable severity; she is now slowly recovering, and sits up a little. Joe was next taken, but is well again. You may suppose, therefore, with all this sickness in my house, and sickness everywhere around me, I have had but little leisure. Through the mercy of God, my own health is yet good; though so general and fatal is the sickness, that I can hardly expect to escape. You need not, therefore, be surprised to hear that I have been attacked, or even that I am cut off. To escape wholly, is more than I dare anticipate. This morning I preached in town, and had ninety-three hearers, great and small, black and white. At half-past three, P. M. I preached at Spring Hill, (a summer retreat, about eight miles off in the country,) and there I had the little church full—perhaps one hundred and seventy; after which, at five o'clock, I attended the funeral of Lieut. Kibbe, late of the United States Army, at Summerville, three miles out of town. It was near dark when I arrived home; and after tea, I was sent for to visit several sick persons, till it is now late. Thus have I passed this day—and like *it*, most of my days pass. Mr. Kibbe died last night, in horrible agonies, of yellow fever.

And now to the subject of yours. I received the letter you spoke of about five or six months ago. It should have been answered long since, but various things have occurred to prevent it. I have not your letter at hand, but I remember well it stated some foolish report of a conversation I had with Mr. Arthur Tappan about slavery, and requested me to furnish the facts. I do not remember the words you used, nor do I remember very distinctly the words I myself used in conversation with Mr. Tappan. But I do remember that on the night I preached in the Tabernacle, about a year since, after service, two or three young men addressed me, mentioned some rumors current respecting my language in that conversation, and asked me to state the truth. I did so. The report was, that I had said to Mr. Tappan, "I would as soon traffic in negroes as not," or words to that effect—words I never used, nor anything like them. Now, although this is a subject with which, in my opinion, brethren at the North have nothing to do, yet I do not shrink from the presentation of the truth. You must suppose that my honest views on this much talked of matter are very different from yours and Mr. Tappan's, else I could not stay in Mobile, and I ought not. *You* think slavery to be a sin; I do not, and of course all *your* reasonings, and all Mr. Tappan's admonition, founded on the assumption that to hold men in bondage is in itself sinful, go with me for nothing. I say to you, as I said to Mr. Tappan, first *prove* to me from the Bible that it is sinful to possess or to buy a slave, and I shall then admit your reasoning, but not till then. Mr. Tappan told me distinctly that he considered me and Mr. Parker responsible for much of the guilt of Southerners, because, by residing at the South, and not reproving our hearers for their sin in continuing slavery, we countenanced their sin, and made ourselves partakers of their guilt. I repeated to him, "I do not believe slaveholding to be a sin; the Bible recognizes its existence; Jesus Christ lived among slaveholders; the apostles lived and preached among slaveholders. They called on them to repent of sin, but never called on them to liberate their slaves on the ground that to possess slaves was wrong; on the contrary, Paul sent back a runaway slave to his master." He laid down the relative duties of masters and slaves, and exhorted slaves to serve their masters in all honor and to be content in bondage; and I said that in a community such as that in which the apostles could live and preach, I might well be content to labor. Mr. Tappan still *insisted* that to hold slaves was wrong, and added, sarcastically, "You have lived so long among slaveholders that you see not the sinfulness of it; and I suppose that by this time you are a slaveholder yourself." I then said, "I hire slaves of others, and in Mobile no man can keep house without it; besides to hire a slave of another, is in principle the same as to buy one yourself." I further added: "So clear is my conscience on this subject, that if I wanted a good servant, and could meet with one to suit me, and could find means to purchase a faithful servant, I should do it with a safe conscience; for to the best of my judgment, as to the morality of the thing, I saw no more sin in such a purchase, than in the purchase of a good horse, or anything else." Now, whether I am right or wrong in my views, such was the substance of my conversation with Mr. Tappan; the words I do not pretend to recollect. There may be, and doubtless there is, much sin attending slavery; but that sin lies not in the mere possession of slaves, but in the wrong treatment of them. If masters sin, it is because they too often fail to treat their slaves as God's word directs they should; and I sincerely believe that, if gentlemen at the North had meddled less with the subject of slavery, the slaves would have been better off at the South, and there would have been far less sin among masters. We used to be allowed to preach to the blacks, and instruct them from the Bible. This cannot now be done without some difficulty.

I have written to you frankly, as to a friend. Remember that a little imprudence on your part may injure me seriously without doing any good to any one. This is a subject extremely difficult for any one to handle. Love to Mrs. P. and all friends. Peace be with you. Your friend,

WM. T. HAMILTON.

I hereby certify that the above statement, given over the signature of the Rev. Dr. Hamilton, of Mobile, is correct as far as it relates to me.

STEPHEN H. PIERSON.

New-York, October 23, 1843.

DR. HAMILTON AND LEWIS TAPPAN.

Respecting the communications in yesterday's Tribune, signed respectively by WILLIAM T. HAMILTON, and STEPHEN H. PIERSON, I have a few things to say, although it is not my intention to be drawn into any prolonged controversy. I rejoice that Dr. Hamilton has given his letter on slaveholding to the public, and am quite willing that the communications should travel together through the length and breadth of the land. It shall not be my fault if they do not.

My former publication had a fourfold object: 1. To show that what I had said of Dr. Hamilton on a former occasion, and which had been denied, was true; 2. That he still holds the same sentiments; 3. That clergymen in this city and vicinity, (some of them professed abolitionists,) allowed Dr. Hamilton to preach in their pulpits after being apprised of these sentiments; and 4. To acquaint the people of this country and England that a man—an Englishman—who professes to preach the gospel, has uttered, in this free State, the atrocious sentiment avowed by him; that he has recently had a doctorate conferred upon him by a southern college, and that he is considered a minister in good and regular standing in the Presbyterian Church of the United States! I well knew that the publication would offend some people, and bring down on me their abuse; but I knew also that it was a duty to make it, and to do it under a responsible signature. Those who know me will not be surprised that I therefore published the statement without hesitation.

On Dr. Hamilton's motives I make no comment, nor have I anything farther to say respecting the publications already made by me. My present object is with his address to the public in yesterday's Tribune. He charges that "Lewis Tappan had been busily propagating misrepresentations of my (his) sentiments." He is mistaken. I repeated only what I had received from my brother; who has today sent me, uncalled for, the following note; and what, I suppose, were the openly avowed opinions of Dr. Hamilton, not imagining he held sentiments he was unwilling to avow to the world. He says himself, in relation to what he wrote on the subject of buying a slave, that he does "not shrink from the presentation of the truth."

LETTER FROM MR. ARTHUR TAPPAN.

DEAR BROTHER—I see in the Tribune of to-day a communication from W. T. Hamilton, in which a conversation between him and me, some years since, is referred to. To the best of my recollection, that conversation was much more brief than Mr. Hamilton represents it. The words used by him on that occasion were, "I would as soon buy a slave as a leg of mutton;" and they so shocked my feelings, that the conversation was abruptly terminated, and I could not take his proffered hand when we parted. It was *my* reporting the speech that led Mr. Pierson to write to him; and I presume it is to me he refers, when he charges you with having circulated misrepresentations of his sentiments—which sentiments he now reiterates in his communication referred to above.

Yours, affectionately, ARTHUR TAPPAN.

To Mr. Lewis Tappan.

Dr. Hamilton asserts that I had misrepresented him, and then, to correct what he calls my misrepresentations, publishes his own letter, which contains the sentiment imputed to him, only he substitutes "horse" for "a leg of mutton." It appears by Mr. Arthur Tappan's note, that Dr. Hamilton told him that he would "as soon buy a slave as a leg of mutton," and Dr. Hamilton acknowledges in his letter that he "saw no more sin in such a purchase, than in the purchase of a good horse, or anything else." A distinguished minister of Philadelphia, made the same kind of misrepresentation (!) as that imputed to me, when he told a clergyman of that city, that Dr. Hamilton had told him that he would no more object to purchasing a negro than he would to purchase a shoulder (or leg) of mutton. That clergyman is reported to have said at that time that he would not permit a man who had held, or uttered such a sentiment to occupy his pulpit.

Dr. Hamilton's letter, published by himself, shows that I did not misrepresent him, or, in any way do him injustice, and that there was no necessity for any misapprehension or exaggeration. His own statements show that he freely justifies buying and selling human beings, and that if he is not actually a slaveholding minister, it is because either, to use his own language, he is unable to find a good servant to "suit him," or "could not find means to purchase a faithful servant." Such is the substance of his letter in 1839, and in his letter of yesterday, he says, "to this day he sees no reason to recall a single sentence or expression therein contained."

Dr. Hamilton complains that I have violated the confidence reposed in me by Mr. Pierson, by publishing an extract of his letter of 1839. This is not a little extraordinary, when he, at the same time, admits that the letter was shown to me by Mr Pierson to induce me to correct my former representation in regard to Dr. Hamilton's views on the subject of buying men. Mr. Pierson showed me the letter without any reservation, although, when he learned that I intended to publish an extract, he remonstrated, it is true, against it. But he had made the acknowledgment of Dr. Hamilton that he had avowed the sentiment, my property. I had been accused of misrepresenting Dr. Hamilton, and was now furnished with evidence as to the truth of my statements under his own hand; and Mr. Pierson had allowed a large extract from the letter to be published—suppressing what was said on the subject of slavery—the effect being to hold up Dr. Hamilton as an eminently benevolent and pious man, who could not have uttered the horrible sentiment imputed to him. Knowing, therefore, that Dr. Hamilton had uttered this sentiment—that doubts to the contrary had been expressed—that he now confirmed what he had formerly stated—self-defense, the cause of truth, duty to the oppressed, and obligation to the great Head of the Church, required that the extract from the letter should be published. It was published, and even then, and until the publication of the entire letter by Dr. Hamilton himself, there have been those who professed to disbelieve that he ever uttered the abominable sentiment imputed to him, and which he now unblushingly repeats.

What injury has been done Dr. Hamilton by the statements publicly made at the anti-slavery anniversary, or by the extract from his letter to Mr. Pierson? No misrepresentation has been made. What was imputed to Dr. Hamilton, he now openly avows and glories in. Mr. Pierson appeared unwilling that the sentiment uttered by his friend should be presented to the public, even as evidence that what had been said of him by me, and denied by others, was true. Why, it is difficult to imagine. And Dr. Hamilton himself, after saying that the extract "has been made the subject of comment to my (his) disadvantage," gives the letter entire! I confess my inability to comprehend any just ground of complaint for publishing a sentiment deemed by the author so conformable to truth and the scriptures.

Dr. Hamilton asserts that I told Mr. Pierson that I would publish his letter, and that I did take the letter and published it in the Emancipator, of October, 1839. This is a mistake. I took a short extract from the letter, and published it, but the letter itself was immediately returned to Mr. Pierson, and has not been published entire until done so by Mr. Hamilton himself.

Respecting the assertion that the Bible sanctions slavery—for such is the obvious meaning of the letter-letter, and that it is not a sin, I may be permitted to say a word or two in defending the Holy Scriptures against this attack of a southern doctor of divinity. "The Bible recognizes its existence," says Dr. Hamilton; I add, so it recognizes the existence of adultery and despotism. It also recognizes the existence of man-stealers, and of the devil. What, then? Does this recognition sanction these sins or justify these sinners? "Jesus Christ lived among slaveholders," says the doctor. So he lived among adulterers and robbers. "The apostles lived and preached among slaveholders," says Dr. Hamilton, "but never called on them to liberate their slaves on the ground that to possess slaves was wrong." Hearken to the Apostle JAMES.—"Behold, the *hire* of the laborers who have reaped down your fields, which is of you kept back, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Dr. Hamilton says further, "Paul sent back a runaway slave to his master"; and again, he "exhorted slaves to serve their masters in all honor, and *to be content in bondage*." It is begging the question to say Onesimus was a slave. Paul calls him his "son," and also "a servant," but nowhere calls him a *slave*. He might have been a slave, and he might have been a hired servant who went away in debt. Paul, as Dr. Hamilton should know, classes *men-stealers* with the vilest of criminals. (1. Tim. i. 10.) Dr. Hamilton is a Presbyterian minister. The general assembly, in 1794, declared that "The Word, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it. Stealers of men are all those who bring off slaves or freemen, and keep, sell, or buy them."

Dr. Hamilton has forgotten, it seems, the advice of Paul in bondage, "If thou mayest be made free, choose it rather." But I have not time to argue the point farther, but remark in the language of another, "Oh! it is a foul slander to say that the Bible, either by its words or its silence, sanctions holding men as merchandise. It is blasphemy against the blessed Saviour, who came to "preach deliverance to the captives, to set at liberty them that are bruised," to say that he lends his sanction to the chains of a merciless personal bondage."

Dr. Hamilton undertakes to say that "if gentlemen at the North had meddled less with the subject of slavery, the slaves would have been better off at the South," &c. The slaveholders, on the contrary, generally assert that the slaves were never treated so well as now, and many persons at the South have acknowledged that the discussions at the North have brought about this result, and for an obvious reason—they affect to treat them better than formerly in order to show the world that the accusations of the abolitionists are unfounded.

In conclusion, I would express the hope that ministers of the gospel at the North will peruse the letter of Dr. Hamilton, now published under his own signature by himself, and that both they and their people will seriously consider whether Christianity, or humanity, or good morals, will be promoted by the introduction of men into our pulpits who glory in such sentiments as have met the abhorrence of such men as Clarkson, Wilberforce, Wesley, Hopkins, Edwards, and a host of kindred spirits.

LEWIS TAPPAN.

MASSACRE OF THE NESTORIAN CHRISTIANS.

The intelligence of the fate of these interesting people, cannot fail to create a deep sensation in the United States. We had but just received the pleasing news of the safe arrival of Mar Yohanan and the missionaries, when we are shocked by this tale of wo, made ten-fold more afflicting by the fact that this bloody persecution is probably more owing to Christians than to Turks. We extract the following:

The expedition of the pasha of Mosul against the mountain Nestorians, has been attended with the most deplorable success, and that success attended, as was to be expected from the co-operation of his savage auxiliaries, the Kurds, with every sort of atrocity. The houses of the wretched inhabitants were fired, and they themselves hunted down like wild beasts, and exterminated. Neither sex nor age met with favor or mercy; the mother, brothers, and sisters of the patriarch were the objects of peculiar barbarity; the former having been literally sawed in two, and the latter most shockingly mangled and mutilated. The patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent, at Mosul.

The number of victims who have perished in this massacre, is not yet known. The population of the mountains amounted to one hundred thousand. Their fate has been truly lamentable and extraordinary.—Surrounded by Mussulman hordes, pent up for ages in their native fortresses, the very existence of these children of the primitive Church had remained almost a secret to the rest of Christendom.

Letter from the London Morning Chronicle, dated

"CONSTANTINOPLE, August 17.

"Lord Ponsonby is said to have observed, on a certain occasion, to the minister of the sultan, 'that however desirous England might be of sustaining Turkey, and maintaining her independence and integrity, it would no longer be possible to do so when Christians were persecuted for their Christianity sake.' This opinion, as remarkable for its sincerity as its truth, proceeded from one who was profoundly acquainted with the character of the Turks, and the weight of public opinion in Europe. The advice tendered by Lord Ponsonby, made, it is well known, a deep impression upon the Porte, and the Christians were not long in experiencing beneficial results. Two events, however, have now occurred, which appear to show a disposition on the part of the present government, or of those enjoying local authority, to return to the ancient system of religious persecution. You have been informed of the combination between the pacha of Mosul and several powerful Kurdish chiefs, for the extermination of the Nestorian Christians, or Chaldeans. Letters received the day before yesterday, contain a deplorable account of the results of the attacks of the united troops. They had penetrated into the centre of the Tiyaree district, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to other accounts, five brothers of the patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The patriarch himself has fled to Mosul, and taken refuge in the British vice-consulate. Thus a sect, which had preserved its independence during centuries, and had resisted the persecuting sword of Islam, when wielded by the most powerful and most intolerant followers of Mohammed—which, in its simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character, so conspicuous in all other Christian sects of the East—has now, in the weakness of Mohammedanism, and in the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned, who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate, without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature to their intrigues, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity. In their mountain fastnesses, the Nestorians had maintained their independence for centuries. The first western traveler who succeeded in penetrating into them, was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools, and other means of instruction. No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English high church was also jealous of American encroachments in the midst of a sect still venerating episcopacy; and an additional firebrand was thrown into the country, last autumn, in the person of the Rev. Mr. Badger. In a former letter, we entered into a long description of the politico-religious intrigues of the French. During last winter, the three parties—the American, the Puseyite, and the Roman Catholic—have waged an open warfare against themselves. The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired amongst the Nestorians, enabled them, without much difficulty, to retain their position. The object of the remaining two parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried, to effect their object. The agents of the church of Rome received the earnest co-operation, in fact, became the tools, of the French political agents.—Mr. Badger enjoyed the support of the British local authority. A report began to prevail, that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding districts, and their governor, the pacha of Mosul, really believed the assertion. For some time, access to the mountains, from the west, was peremptorily denied to the American missionaries. Mr. Badger and the Papists renewed their separate attacks. Both had interviews with the patriarch, and both believed they had established their influence. The suspicions of the pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains, the French, in return, the danger of English influence. At length, the combination we have described was formed, and those alone who were innocent, have fallen victims to the intrigues of men who announced themselves to them as their only saviours—the ministers of Christ, and the teachers of civilization.

Are the quarrels of our church to be transferred even into the East, to our own dishonor, and to the destruction of the peace and happiness of men who have hitherto been unacquainted with schism, and ignorant of religious rancor and intolerance? Before the Bishop of London instructed Mr. Badger, a willing and enthusiastic agent, to proceed to the Nestorians, to eject the Americans, to expose their heresies, and to insist upon the only true orthodoxy of the high Church of England, his lordship might have received a lesson of Christian charity from the very Nestorians, who admit Christians of all denominations to their altars, and receive members of all Christian sects as brothers. But however reprehensible may have been the conduct of Mr. Badger, the conduct of the French politico-religious agents deserves the strongest condemnation. These men may now glory in the extermination of an independent and conscientious sect, whose only crime has been the rejection of the tenets of the Church of Rome and French influence. To gain that influence, and to obtain a *nominal* submission to the Pope, has this sect been sacrificed. Had the Nestorians admitted either the one or the other, they might have been saved. Honor, justice, and humanity have been sacrificed by France, to obtain an influence which can only add to her pride, without conferring a single benefit upon her own subjects, or upon those of any other nation—an influence as precarious as it is useless. Unable to obtain this influence by honorable policy, or by legal means, she assumes the garb of religion, and obtains her end by the most unworthy hypocrisy. A recital of the events of the last six months at Mosul, would form a worthy appendage to the history of the inquisition at Goa, or of the Spanish persecutions in South America, modified, however, by the spirit of the age, which, we may thank God, does not permit public torture, or encourage religious slaughters. We allude both to politico-religious agents, and to English high church intolerance. Strict justice compels us to state that the Americans, in this instance, are without blame. They established themselves first

magazines, are all to be swept away; the idols of the god of war are to be pulled down and consumed; and field-marshals, in process of time, are to become curiosities—strange evidences of barbarism of a by-gone day—things to be shown and thought of with the mummies of Egypt. Swords will be cut into steel pens, and drum-heads used to cover battle-doors for little children.

How wild and visionary does all this appear! It is the dream of a hermit—of some benevolent recluse, who, far away, peeps "through some loop-hole of retreat" at the moving world; and shocked and agonized by the folly, the wickedness, the rapine he beholds, sets resolutely to work to reform the abomination, and in his dim solitude makes out a social state on paper, invents a condition of human perfectibility, and with a few dashes of the pen, transforms a place of strife and tyranny into a sinless Arcadia.

This we know is what will be objected to the members of the convention. They will be considered as good-natured, well-meaning enthusiasts—harmless madmen, who may be allowed to go at large, and meet and have small talk—the men of Birmingham still continuing to manufacture muskets, and the rocket practice still followed in Woolwich marshes.

And so it has ever been with the men who had the boldness to look a social wrong in the face, and call it by its proper name—with men who resolutely pulled away the gauds and frippery from a seeming glory, and showed the iniquity in its naked foulness. Indeed, were it not for this inevitable persecution, where would be the merit or the virtue?—Where the moral gallantry in attacking an evil, not to be vigorously defended by every weapon that interest, and calumny, and ridicule, can supply?

It is by considering the objects of the peace convention in this light, that we look upon the act of Lord Grosvenor as a deed of truest heroism. His lordship comes to the meeting, and there, in so many words, declares war to be sinful, foolish, and abhorrent to the feelings of Christian men.—His lordship is a child of the aristocracy. All his earliest thoughts, all his youthful associations, have been with the privileged classes—with those who consider military life to be the most exalted sphere of action—who consider the true strength of a people to consist in their physical power of aggression or defense. Thus educated, it requires no common re-action of the mind to break from time-honored sophistries, and to assert the freedom of its judgment; and thus is Lord Grosvenor to be especially honored for the bold, uncompromising stand he has so lately made at the peace convention.

The Marquis de la Rochefoucald Liancourt came from France to be present at the sitting. He bears an honored name, and proves himself all worthy of its celebrity. In France, the principles of peace must, for a time, be of slow growth; although it is cheering to learn that the endeavors of the society of Christian Morality, whereof the marquis is president, have borne good fruit, and are becoming, though gradually so, acknowledged by the thinkers and really wise men of France. The marquis proved, that in the temporary development of the war fever in his country, all crime was more than doubled in its action, and thus showed that what Frenchmen have been taught to consider as only the preparation for glory, is withering in its effect on the morality of a nation, and consequently on all that really dignifies and sweetens human life.

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Even the men, the wise and good among them, who have won their laurels, have been keenly alive to the blood and agony, the tears and crime that have defiled them.

The Duke of Wellington never utters truer wisdom than when, in the House of Lords, he deprecates the disastrous miseries of war. Again and again has he expressed his hopes that war would cease from out of the world. Almost the last words of Lord Hill were formed into a prayer against war. News of our successes in the East were brought to him, when in fervency of soul he exclaimed, "No more war; horrid war." The old soldier on his death-bed, with all the miscalled glories of the earth revealing themselves in their true nothingness—the veteran, with recollections of carnage and agony wreaked upon thousands—of men recklessly, wickedly defiling this glorious and beautiful world with blood and fire—he, with his spirit fluttering at his lips, cried against "war—horrid war."

We, the dwellers in England, know nothing of war, save by its cost; and therefore, it is more to our honor that the efforts of the peace convention, and of all men spiritually of that body, should not be the result of terrible experience. We do not raise our hands against war because we have known the ruthlessness of his power at our own hearths; that we have seen our wives and daughters slaughtered, or worse sacrificed; that we have beheld our children tossed on the bayonet. No; our opposition to the fiend is the fruit of thought—of meditation upon its folly and wickedness. We condemn it as Christians, and not from the selfishness of suffering. We look down upon the wrong from a greater height than that of merely personal injury.

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And common sense, and common honesty, with blushes, ask, "Why should this continue?" Why should this barbarism—a natural iniquity with mere cannibals—why should this guiltiness remain among men, who use the words love, peace, gentleness, benevolence—and who pray to God as the common father and common protector of all?

Happily, most happily, the evil is passing away from us. The mind of the nation is gradually awakening to the wickedness and absurdity of war; and science, handmaid of reason, is showing its worse than unprofitableness. Science is bringing nation to nation, and thereby destroying those prejudices, the growth of separation and ignorance. We have ceased, in the pride of our John Bullism, to look upon Frenchmen as somebodies "little lower" than human, and in their wretchedness, wearing wooden shoes, and subsisting on frog soup. Herein, steam has been the great teacher; but we have, as yet, only learned our alphabet, compared to the knowledge prepared for us by its active beneficence. We shall acquire more from half a mile of railway, than a whole park of artillery. The time will come when we shall look upon a Napoleon as we consider the great fire or the great plague—a disastrous visitation—a mortal scourge. The civil engineer will, in good time, supersede the officer of artillery.

GOV. MATTOCK'S MESSAGE ON SLAVERY, TEXAS, LIBERTY OF SPEECH IN THE CAPITOL OF THE UNITED STATES.

The sad existence of slavery in many States of this Union, should be the cause of deep humiliation to the moralist, the patriot, and the Christian; but the continuance of this ineffable curse in the District of Columbia and in the territories, should excite our warmest indignation. There, thousands of human beings are in perpetual bondage; and a slave-market is openly held at the seat of the freest government upon earth. This is a spectacle fit only for tyrants to behold; and to make this state of things not only permanent, but as if also to fasten the awful responsibility of it upon the citizens of the free States, there have not been wanting representatives in the federal goverament, from those States, (happily none from our own,) who have refused, where Congress has clearly the right to act, to let the oppressed go free, and to abolish a traffic, which, by the spirit of the laws even of that government, is ranked with piracy itself. Nay, more; they silenced remonstrances of sovereign States, against these grievous wrongs, and excluded the petitions of the people.

A State may not infringe the compact, as it exists on the subject of slavery, any more than other parts of the Constitution. We have all sworn to support that instrument; and to attempt to evade or repeal the oath, by casuistical sophistry, as to its binding force, would be neither just nor wise. But whatever legislative powers the States do possess, should be exercised as occasions arise, so as not to give one scruple more of living flesh than the bond requires.

An unhappy decision of the Supreme Court of the United States, made in January, 1842, in the case of Prigg vs. the State of Pennsylvania, it is believed, will occasion some danger to free colored people who may be found in this State. In that case, it is understood to have been decided that the federal government have an exclusive right to regulate the mode in which the claims of a master over his fugitive slave shall be made; that Congress has already exercised that right, in a perfectly constitutional manner, through the law of 1793; that all legislation on the part of the several States, which directly or indirectly limits or restrains the right of recovery of fugitive slaves, is entirely null and void; that no State can pass a law in any way interfering with the power of summary removal from its territory of an individual claimed as a fugitive slave—provided that this power be exercised under the sanction of the United States courts; but it is not obligatory upon any State to suffer its own magistrates to exercise the same powers.

The law of Congress of 1793 confers the same power upon the State magistrates, as that given to the judges of the United States courts; and upon that statute the court says that their magistrates may, if they choose, exercise the authority thus conferred, "unless prohibited by State legislation."—This decision is at present the law of the land; and the danger is, that among our great number of magistrates, some may be found who are not well informed as to their duty, and may act unadvisedly, and thus, upon a false claim, consign some unfortunate being forever to hopeless slavery; for, from the decision of the magistrate there is no appeal.

I therefore recommend to the legislature to pass a law prohibiting all magistrates, acting under the authority of this State, from taking cognizance of, or acting under the act of Congress passed the 12th July, 1793, relating to fugitive slaves, or any other law that may be passed, of similar import. This would seem, from the aforesaid decision, to be perfectly constitutional and proper, and indeed almost invited by the court, by the language before quoted. By such an act, the evil consequences of the decision may in some degree be mitigated.

I also recommend a law prohibiting all executive officers of the State from arresting, or detaining in jail, any person who is claimed as a fugitive slave; believing this to be a proper mode of exhibiting the determination of this State to do no act, which she may constitutionally omit to do, to countenance the institution of slavery. The commonwealth of Massachusetts has recently passed such a law, and the example is believed to be worthy of imitation. If the passing of the statute proposed shall incidentally tend to prevent the recapture of fugitive slaves, may we not well exclaim in its defense, in the language of the sage of Monticello, "Shall distressed humanity find no asylum!"

There are strong reasons for anticipating that an attempt will very soon be made to annex the republic of Texas to the United States, as well for the purpose of creating a perpetual market for slaves, as, from that large territory, to carve out slave States enough to give a preponderancy in the Union to the slave power. If such an attempt shall succeed, then wo betides our unhappy country. Who, then, can hope that the wrath of Heaven can be longer restrained?

I have spoken, perhaps, too freely upon this exciting subject; but *at the capitol at Vermont, unlike that at Washington, there is liberty of speech upon all public topics.*

From the Dublin "Freeman's Journal," of Tuesday, October 3d.

LOYAL NATIONAL REPEAL ASSOCIATION.

The weekly meeting of the association was held yesterday, in the Corn Exchange. The room was densely crowded. Mr. O'Connell entered the room about one o'clock, and was received with loud cheers. Daniel O'Connell, jr. esq. was called to the chair.

The liberator rose and announced having received a petition to parliament in favor of a repeal of the union, signed by twenty-five guardians of the Enniscorthy union. It would be impossible for him to present the petition until the next session, but he would go over to parliament for one or two days at the opening of the session for the purpose of presenting petitions unless the repeal were granted in the interim. What he wanted was to have some 10 or 15 petitions, with 100,000 signatures each, but the present petition, being from a particular body, could of course have no additional names attached to it. He would take that opportunity of stating that he had received a letter from William Henry Dunne, of Philadelphia, explaining the differences that had arisen between the old repeal association there, and the new repeal association, which had already forwarded remittances to them (hear, hear). The existence of the new association was principally owing to the exertions of that most excellent and exemplary man, Honorable Judge Doran (loud cheers). He was a man who did honor to the country from which his fathers had come, and a true friend of the liberty of Ireland. He could not sufficiently thank that excellent personage, and he only regretted that he could not possibly find leisure to write to him himself, as chairman of the committee, and to express their gratitude to him (hear, hear). An individual of the name of Stokes had been at the head of the old association, but now preferred negro slavery to them; and having done so, they had only to wish good-by to him, as they could afford to part with him. In an early communication, it appeared that this individual had nothing to do with slave-holding; but it appeared that he had since then got married to a most amiable and respectable lady, part of whose property consisted of two or three slaves, and having thus become a slaveholder himself, he preferred the slaveowners to the natives of Ireland. The most remarkable passage in the letter, and that to which he wished to call particular attention, was as follows:—"One of the very heaviest charges against our new association is, that we have received the subscription of a Mr. Purvis, one of the proscribed class, an excellent and upright man, whose only crime in their eyes is, that he was not born a white man. Mr. Purvis assured me that he had the consolation of hearing from the voice of the Liberator in person, in London, the expression of his deep sympathy, and as the only means of showing his gratitude to him and to his country, he asked us to allow him to subscribe to the repeal fund, and we unhesitatingly did so. Here is our fault, and for it the American people are put on their guard against our association. Illustrious Sir, pardon the great liberty I take in saying to you, weigh well the course you adopt in reference to us. A word from your mighty breath can seal their doom, and open the minds of our countrymen here, upon the course they should pursue." Was it possible—could the writer be mistaken, or was it really a fact that it should be raised as an accusation against any man in a Repeal association, that he was black, and that being black, he could not be allowed to subscribe to their funds (hear, hear)? He wished that Mr. Purvis was a British subject, and he would move that he be presented with a volunteer's card; but as he could not do so, he would move that Mr. Ray be instructed to write to him on the part of the association, presenting him with their respectful thanks; that they held out to him the hand of brotherhood, and that they regarded the compliment as being paid to themselves, and not to him, in acknowledging him as their fellow-man and brother; that they offered him their respectful thanks for his subscription, and that they hoped that genuine spirit of Christian liberty which the Irish people so ardently admired would soon extend to every clime, until slavery was nothing more than a dream. He was sorry he did not recollect the quotation that he had on one occasion received from Mr. Steele, and which was most applicable to the subject.

Mr. Steele—The words are from Burns—

"Strew freedom's sacred blessings free as air,
'Till slave and despot be but things which were."

The liberator having repeated the lines after Mr. Steele, moved that they should be inserted in the letter of thanks to Mr. Purvis, and that as they had not his address, the letter to him should be transmitted to Mr. W. H. Dunne, with a request that he would hand it to Mr. Purvis.

The resolution was then put, and carried amidst loud cheers!

Communications.

WINFIELD (N. Y.) CONVENTION.

In accordance with instructions from the above named convention, we proceed to lay before the public the facts pertaining to that convention as nearly as our memories and notes will permit. We have heard much of secession and new organization in other places, but now we have the reality before our eyes.

In the early part of September, the following notice appeared in the Liberty Press, without any intimation as to the source whence it originated; but as a committee had been appointed at an anti-slavery meeting, held in Winfield, on the 4th of July, to call a convention for this section of the State, it was presumed it had been called by some member or members of that committee:

"*18th and 19th October next—Convention of 11 towns, of four counties, at Winfield Meeting-house.*—The towns of Winfield, Litchfield, Columbia, and Warren, of Herkimer county; Richfield, Exeter, and Plainfield, of Otsego county; Brookfield, and Madison, of Madison county; Paris and Bridgwater, of Oneida county. This meeting, it is hoped, will be one of the most important ever held for the cause of abolition in this State. Let each town send 100 men each, for the entire two days, and bring their wives and children with them. Let us make it a great time. Other towns are invited to the feast. Able speakers are to be there. Let there be a committee of arrangements formed in Winfield."

Subsequent to the appearance of this notice, the New-York State Anti-Slavery Society adjourned from Canastota to meet at Winfield on the day designated for the commencement of the notified convention of the towns specified, most of the abolitionists of which, had been brought into the cause through the agency of the American Anti-Slavery Society, by the labors of Abby Kelley. In evidence of the success of Miss Kelley, we instance Winfield, where the largest number of voters refusing to cast their ballots for pro-slavery men, had seldom exceeded half a dozen, till after her appeals for the slave there; when, at the next election, without any other lecturer, the abolitionists polled only six votes less than the democratic party, which is much larger than the whig.

On the morning of the 13th of October, the abolitionists assembled, when, to the surprise of many, Alvan Stewart, the president of the State society, took the chair, and without consulting the convention, proceeded to transact the business of the State society. As the friends of the New-York Central Anti-Slavery Society, which is auxiliary to the American, composed a large majority of the assembly, and were anxious to heal the divisions which interested persons have created in their ranks, and unite on one common platform, in one society, all who truly love the slave, and are willing to work for his deliverance, they took no exceptions to this irregular and unmanly proceeding, but suffered the State society to go on with its business uninterrupted, trusting that liberty of speech would be allowed to all, and that something might be done by mildness and forbearance, before the close of the meeting to effect the union which they so much desired. The first session of the convention was entirely occupied by the society, in the appointment of committees and in remarks from the president on the plans, duties, and past success of the society. At the opening of the afternoon session, the president of the society, without consulting the convention, fixed the hour of adjournment at 4 o'clock. A report was then read by the chairman of their business committee, when J. C. Jackson took the floor, and spoke till ten minutes before 4, in support of a series of resolutions, the last of which was an endorsement of the Liberty Party. At the close of Mr. Jackson's speech, S. S. Foster took the floor, but was put down by the president, who called for a liberty song, and after the song, upon the band for music. When the music stopped, Mr. Foster made a second attempt to speak, but the acting president, in total disregard of all deliberative bodies, proceeded to give a notice, and then, without a vote, declared the meeting adjourned, while Mr. Foster being loudly called for, was on the floor. Great indignation was manifested by the assembly at this tyrannical attempt to crush liberty of speech, by an officer who had held his place during the day by sufferance on the part of the convention. The right of Mr. Stewart to adjourn the meeting without the vote of the convention, was called in question by David Plum, and others, when W. L. Chaplin moved an adjournment. The motion was put, in the midst of great confusion, and declared to be carried, though it is believed a large majority voted against it. The vote was disputed, but Mr. Stewart refused to make it certain by a count, and immediately left the chair. The audience, however, remained to hear Mr. Foster.

The usurping "powers that be," probably having learned their strength before evening, did not now attempt to gag speakers, and the evening session was principally occupied by Mr. Foster and Miss Kelley, in remarks on the causes and consequences of the secession from the American Anti-Slavery Society, and in overtures to the State society for a union. Miss Kelley proposed that the central State society should dissolve itself, and unite with the State society, provided that society would restore its auxiliaryship to the American, with which it was originally associated, or that the State society, like that of Ohio, should dissolve, and its members unite with the central society, as there could be no ground to hope for union of action, so long as both societies were in existence. This proposition for union was responded to by W. L. Chaplin, general agent of the State society, with the most sovereign contempt. He spoke of Mr. Foster and Miss Kelley as intruders, whose object it was to consume the time with unprofitable and unessential matters, to the exclusion of important business, for which the society had convened. Sarah A. Green made a motion to ascertain from the assembly whether the meeting properly belonged to the State society, or should be considered a convention, in accordance with the call. Before this question could be put, the Rev. Chester Holcomb moved an adjournment, which was voted for by a few individuals, and the meeting was again declared adjourned by Mr. Stewart; whereupon Mr. Green proceeded to take the sense of the meeting on his question, when it was decided, by an overwhelming majority, that it should be considered a convention, and not a meeting of the State society.

At the opening of the meeting on the second morning, Mr. Stewart again took the chair, and spoke against the proposition for union, accompanied with severe reflections on the friends of the American Society, as intruders on the meeting. He also stated that the State Society considered it a duty to go to the ballot box. J. C. Jackson was understood to say that he would not act in a society with non-resistants. At the close of Mr. Stewart's remarks, Miss Kelley rose to reply, but was declared by Mr. S. to be out of order. She appealed to the house, but he refused to try the appeal. A motion was then made that Miss K. be permitted to reply to Mr. Stewart. Mr. S. refused to put this vote also. Much confusion ensued, and many motions and propositions were made by different persons to prevent a secession, which was now talked of by the leaders of the State Society. On motion of J. C. Delong, the convention voted to allow the society to go on and transact its business, but insisted that the motion to allow Miss Kelley to reply was in order, and must be put. Whereupon, the Stewart party, finding it impossible to crush free discussion, withdrew to another house, and the meeting organized itself by the appointment of Matthew C. Rider, chairman, and Joseph Hardin, secretary—both Liberty Party men. We most earnestly desire that from this time henceforth, no one who sees these facts will inquire why all who profess abolition do not work together. Alvan Stewart and his clique will not act in an anti-slavery society with Miss Kelley, because she is a non-resistant, although they know she is converting thousands to the cause. They will not stand on a platform broad enough to hold all who love the slave, and give themselves to the work of his emancipation. No; they narrow it down to the size of the ballot box. Of those who remained, we presume a large majority were in favor of the Liberty Party, though this question was not tested; as we met in that convention, not to do the work of a party, and make abolition *voters*, but to do the work of anti-slavery, making voters and all others *abolitionists*. When the Liberty Party men of that convention wish to do party work, they will call a political meeting, where none but politicians need come.

The convention discussed the following resolutions, which were passed almost unanimously:

Whereas the best interests of the anti-slavery cause require some common ground on which all abolitionists, irrespective of religious or political views, whether war men or peace men, Infidels or Christians, voters or non-resistants, can stand, and do the work of converting the entire people of the country to abolitionism; and whereas the American Anti-Slavery Society occupies that ground, therefore,

1st. Resolved, That this convention cordially approve the principles and general policy of that society, as defined by its constitution and the proceedings of its last annual meeting, and we hereby pledge to it our hearty co-operation in the great work to which its labors are exclusively devoted.

2d. Resolved, That we regard the position assumed by the National Liberty Party, at its recent convention at Buffalo, as bold, magnanimous, and true to the slave, and worthy the imitation of the other political parties, and though it is not our province, as abolitionists, to build up any party or sect, but to convert all parties and all sects to anti-slavery, we cannot oppose the election to office of any man whose life conforms to the principles put forth by that meeting.

3d. Resolved, That this convention totally disapprove the conduct of those editors, agents, and private individuals, who, claiming to be Liberty Party men, oppose the operations of the American A. S. Society and its auxiliaries, and thereby foment divisions in the anti-slavery ranks. With such men we have no fellowship as abolitionists, believing them to be alike the enemies of the slave and the party to which they profess to belong.

4th. Resolved, That we have little confidence in the anti-slavery professions of those ministers and members of churches, who secede from and oppose pro-slavery parties, while, at the same time, they fellowship and support pro-slavery sects; thus showing to the world that they require a higher standard of moral purity for the politician than they do for the church and ministry.

5th. Resolved, That a committee of five be appointed by this convention to question the candidates of the Liberty party of our respective localities, as also those for State and National offices, in order to ascertain whether they have withdrawn their support and fellowship from the pro-slavery ecclesiastical organizations of the country, and are acting in harmony with the American Anti-Slavery Society for the overthrow of slavery.

The following were appointed on that committee:—Samuel A. Green, Robert Bucklin, Lorin Tillson, L. G. Thomas, and Julius Bisbee.

6th. Resolved, That we recommend to voting abolitionists to give their suffrages to no candidate for civil office except those who have dissolved their connection with the pro-slavery political and ecclesiastical parties of the country, and are acting in harmony with the American Anti-Slavery Society and its auxiliaries in revolutionizing public sentiment.

7th. Whereas the people of this country have declared the foreign slave trade piracy, and have made it punishable by death; and whereas, from the very nature of the case, the domestic slave trade cannot be less piratical than the foreign; and whereas, the whig and democratic parties have legalized the domestic slave trade in the capitol of our country, and now stand pledged to the South to perpetuate that trade, therefore,

Resolved, That all who sustain these parties are pirates, by the principles of the government, and as such, on their own admission, justly deserve the penalty of death.

8th. Resolved, That we have no confidence in the anti-slavery professions of the sectarian churches of this country, but rather regard them as the most dangerous enemies of the slave, since, while claiming to be followers of Christ, they extend the hand of fellowship to slave claimants, or to those who legalize slavery by electing slaveholders, and the advocates of slavery, to fill all the important offices of our national and State governments.

9th. Resolved, That the Missionary, Tract, and Education Societies of this country, being under the direction of those who not only legalize, but also sanctify, a system which holds in heathen darkness nearly three millions of Americans, are not only unworthy of our support, but merit our severest condemnation, inasmuch as their directors add to their practical infidelity the most shocking blasphemy, by pretending to be capable of converting others to Christianity, while they are, themselves, living in open violation of its plainest principles.

10th. Resolved, That having examined the constitution of the Central N. Y. Anti-Slavery Society, we most cordially adopt its principles, and enroll ourselves among its members.

11th. Resolved, That this convention earnestly call upon all abolitionists to lend their co-operation to the anti-slavery Fair, to be held in Utica, on Christmas week, the object of which is to raise funds to sustain able agents in their arduous efforts to regenerate public sentiment.

12th. Resolved, That we solemnly pledge ourselves to each other and to God, relying on the strength of Him who was never foiled in battle, to go forward with increased vigor and energy, devoting time, money, and whatever other means we have in our power, to create speedily, a public sentiment, before which slavery shall be crushed forever.

13th. Resolved, That our president and secretary be requested to send the proceedings of this convention to the National A. S. Standard, and the Liberty Press, for publication, accompanying them with a statement of the facts under which certain professed abolitionists withdrew from us, refusing to act on the broad platform where all true abolitionists must and will stand.

MATTHEW C. RIDER, President.
JOSEPH HARDIN, Secretary.

GOVERNOR SEWARD AND THE WHIG PARTY.

I have seen in the Standard of October 19th, an article headed, "*Seward and Liberty.*" What was the object of its insertion, I know not; but its tendency, if its statements are believed, is to induce the abolitionists of the State of New-York to vote the whig ticket at the approaching election. Believing it full of deception, I will proceed to a more particular notice of its contents.

Ex-Governor Seward, it seems, proclaimed in a whig party assemblage, that "the supremacy of the Constitution of the United States" was to be "vindicated against the pusillanimity which would make us a party to the accursed system of human slavery." This is, in substance, an assertion, that in Governor Seward's opinion, the Constitution of the United States does not make New-York a party to the system of slavery. If he really believes this himself, and that it is wrong to make New-York such a party, then his conduct is most inconsistent with his belief, as well as his professions. Why has he never raised his voice for the repeal of the act of Congress commanding the return of fugitive slaves from New-York, if he believes it to be unconstitutional? I have so little confidence in the man, that I have no belief that, if tested, by offering him a petition for his signature, praying for the repeal of that law, he would sign it. Why do not abolitionists test him in this way, before they puff him so much in their prints?

Mr. Seward went on to assert that the whig party of New-York was "*pledged*" to the establishment of the principles "that all men are born free and equal, and have an inalienable right to personal freedom, and *equal suffrage*, in free representative forms of government." A more glaring untruth than this, could not well be uttered. Is the pledge of the whig party to carry out these principles, to be found in the fact, that hardly a single professed whig newspaper in the State of New-York advocates such alteration of the constitution and laws, that New-York shall no longer aid in depriving men of their inalienable rights of freedom?—in the fact that no whig meeting in New-York adopts resolutions in favor of such a measure?—in the fact that no prominent whig politician in the State, so far as is known, will sign a petition for such a measure?—or in the fact that the first choice of the whigs of New-York for the presidency, is an avowed and deadly opponent of the granting of this inalienable right to those who are deprived of it?

Then as to the alledged advocacy of the whig party of New-York, of "the inalienable right" to "equal suffrage;" was it proved by the neglect of every whig member of the last legislature to move for the extension of the right of suffrage to the colored people who are deprived of it?—or by the universal opposition of the whig newspapers to the claim of the people of Rhode Island to the right of suffrage, and their absolute denial of the existence of any such right?—or is it proved by the notorious character of the conversation of all prominent whigs, in private circles, when this question is discussed? If any one principle has ever been a fixed one with the federal and whig parties, it is that of opposition to universal suffrage, and the positive denial that it is an inalienable right.

It excites no surprise in my mind, that such gross misrepresentations and inconsistencies should come from the man, who, when Glentworth was about to be tried for importing voters from Philadelphia, to New-York, removed that able and upright judge, Robert H. Morris, and appointed in his stead one whose character was represented as vile, in an editorial of the Standard, and who successfully labored, in his charge to the jury, for the acquittal of Glentworth.

You also quote a eulogy of ex-Governor Seward, from the lips of Daniel Webster. As to this, I will only remark, that the eulogist is worthy of the eulogize, and that they are about equally worthy of honorable mention as friends of universal liberty and equal rights, in the columns of the official organ of the American Anti-Slavery Society. E.

LETTERS FROM EDWIN FUSSELL.

PENDLETON, Ia. Oct. 6, 1843.

I have been engaged, for a few weeks, in attending the conventions held hereabouts by our eastern friends; and according to promise made to brothers Remond, Gay, and Monroe, at parting, proceed to give you a slight sketch of their doings.

The diabolical proceedings here, you have heard of; and I presume you have also had an account of the anniversary at Jonesboro'. The next convention attended by the friends above named, was held for one day at Noblesville, a small town, fourteen miles west of this place. James Monroe and I arrived there between 11 and 12, found a large collection of people about the court-house, where the meeting was appointed to be held, who seemed to be very earnestly engaged in discussion. We made our way up to a small group, from whom we learned that Charles and Sidney had both made short speeches, and that the meeting had been driven out of the court-house by the threatenings of a *mob*, and was to meet again at 2 o'clock, in the Methodist meeting-house.—Some one expressed a fear that the mob would again interrupt the meeting; but the *sheriff* assured him that there was no danger, for the mob had *pledged* him *their word* that the meeting should not be disturbed, if held anywhere else than in the court-house; and he knew all the men, and knew them to be "men of *honor*!" but they had sworn that no "nigger" should speak in *their* building; and he *could not blame* them much, for they had *patriotic* feelings, and strong prejudices! We soon left this *peace officer*, and went round to the other side of the building, among the "men of honor," who were some seventeen in number, regularly fitted out in the hoosier costume, with stout hickory *walking sticks* in their hands, about three feet long, and the thickness of a man's arm, with which they no doubt intended to administer *the law*. In the afternoon, we had a very quiet meeting, which was addressed at length by Gay and Monroe, to very good effect. The mob had dispersed, and troubled the meeting no more; frightened, it is said, by the *application* of their own *argument* to the head of their bully, by one of the citizens of the place.

The next day, the convention held two sessions at Westfield, a small village, six miles further west. Numerously attended, interesting, and orderly, with the exception of an occasional outbreak from a "defender of the faith." These "pious church members" generally make the best mobocrats. The man who knocked Frederic Douglas down with a stone, at this place, is, I understand, a *Methodist class-leader!* and another of that mob, who shouted "Glory to God," after their diabolical acts, had been, I am informed, "regenerated" only three weeks before, by "water baptism"!!!

Rumor, with its thousand tongues, had told us stories of an organized mob parading the streets of Indianapolis in open day, with banners flying, and rifles loaded, all ready to shoot down abolition, if it should dare show its face in the capital of Indiana. It being thought best for Charles not to go there, he remained at Westfield, and continued the meeting there, with great effect, if the stirring up of the bitter waters of pro-slavery Methodism, and causing them to foam, and boil over with rage, as though "troubled before their time," is to be taken for a sign of the good wrought. The rest went on to Indianapolis, and instead of finding it as we expected—all excitement and violence—it was more like the dead calm which precedes the earthquake. All the moral elements seemed to be hushed to sleep, and a coldness, like unto death, filled the atmosphere, and sent a chill to the heart. No house could be obtained to hold a meeting in, and we therefore met in the State-house yard. In the morning, about one hundred and fifty men were present; in the afternoon, about three hundred of the elite of the town (only five women) attended. S. H. Gay made a strong speech on the political bearings of the question, and was followed by Monroe, in a giant effort, which was perfectly overwhelming, and scattered pro-slavery on every side, like a hurricane's whirlwind-breath.—Sometimes the assembly would seem to stop breathing, in order to listen, and then be shaken with laughter, as though suddenly taken with an ague fit without pain. I understand the town is in great ferment since, and inquiry is doing the work so well commenced. We have great reason, in view of the unexpected success of this convention, to thank God and take courage. This was the great pro-slavery citadel of this State; and we "shout, shout aloud," that a breach has been made in its walls. Some of the people of the place come out with baskets in their hands, loaded with *provisions*—mostly *eggs*—which they intended to *present* to us; but the officers gave them to understand that they ought not to "entertain strangers" in that way; and they quietly remained, and peacefully departed. After the meeting was over, we proceeded to Greenwood, where we were most warmly received, and kindly entertained by Dr. B. Noble and his wife. The next day, the convention was held in the Presbyterian meeting-house. It rained hard all day, and the meeting was consequently small, though very interesting. An anti-abolition meeting had been held in the neighborhood a few weeks previous, at which a string of resolutions was got up, a mob organized, and a large banner brought forth, upon which blacks and whites were painted, in most loving proximity. With this device of Satan sailing over their heads, like a buzzard over the carrion below, the mob proceeded to Indianapolis, to drum up recruits; but they met with but little success, except the jeers and scoffs of the people, and returned rather crest-fallen to their den.

They threatened to come with their banner to the convention at Greenwood, but were informed that if they did, there were "physicians there," who would undertake the *treatment* of their *case*, and probably administer some *blue pills*. They did not come. In the evening, Charles made his appearance, completely drenched by a thirty-miles' ride in the rain, but seemed not to suffer much in consequence. In the morning, we sorrowingly bade them all farewell. A blessing rests upon their labors here; could the poor slave hear of their efforts in his behalf, a bright love-light would illumine his darkened soul. I understand that more than twenty of the mobocrats who perpetrated their murderous deeds at this place, have been indicted by the grand jury, which held its session last week. Judge Killgore, it is said, gave them a very strong and emphatic charge on the subject. What will be done with them, remains to be seen. For myself, for their sake and for humanity, I could wish that some more potent and *redeeming* instrument could be used for their correction, than the law-wielded sword. I wish abolitionists had more general faith in the strength of the Lord God omnipotent—more confidence in their own moral power—and put less dependence in the force of their own right arms. A mob! what is it composed of? Mad dogs! that they should be shot down? Hyenas, that they should be caged? No! *men*—immortal beings—objects to be pitied, loved, redeemed. *Diseased* men they are, it is true; and we should administer to them such love-prepared, truthful-medicated draughts, as suit "a mind diseased."

I am ashamed of my country—I weep for my fellow-men. But a few weeks since, the mob was instigated to murderous deeds; brothers Douglas and White, who had come to point out to them the road to Heaven, by obedience to God in loving our brother, were beaten, and mangled with clubs and stones. And now those same instigators are sitting in judgment on the tools, the victims of their own wickedness. And this, men call *law*, equity!

"Judgment, thou art fled to brutish beasts,
And men have lost their reason."

John O. Wattles is with us at present. Last evening he gave a lecture here on the *laws of health*. Many would not turn out, *for fear of being mobbed!!!* Verily, "*conscience* doth make cowards" of them They *dare not* call their *own* souls their own. Slaves of slaves are they; and slavery's-church slaves are the worst of all. Such fawning, cringing, cowardly slaves as these, Satan-sold, and spirit-darkened, are not to be found elsewhere on the globe. Affectionately, &c.

CAMBRIDGE, Ia. Oct. 17, 1843.

We are living under a "reign of terror" in Indiana. Mob-law is the law of the land. Anarchy has turned loose his war-dogs, and their hideous howlings fall terribly upon the ear. I mentioned, in my last, that some twenty of the rioters had been indicted by the grand jury. Wishing to know what sentence they would receive, they made an arrangement for one of their number to go to Andersontown, where court was then in session, and give himself up for trial, with the understanding that if the sentence was light, they would all come forward to trial, and pay their fines; but if he should be imprisoned, then they would raise a company, and tear down the jail. Accordingly, one of the rioters, by the name of Reynolds, came forward for trial, plead guilty, and was sentenced to be imprisoned twenty days, and pay a fine of twenty dollars. Some of the lawyers, in their zeal for the mobocracy, wished him to make the plea of "not guilty," offering to plead his cause gratuitously; but he said no; he *had* mobbed the abolitionists, and he would rather pay the judge to put him to jail, than not get in; for he had come on *purpose* to be imprisoned, and was going to be, and was coming out over the prostrate walls. Threats being made on all sides, that the jail should be torn down, the officers called out the militia for its defense; and about one hundred held their posts around it on the 10th, during the day. Sometime in the day the mob entered the town; on horseback, to the number of nearly three hundred, having for their leader Thomas McAlister, the member elect to the State legislature, from that county. They approached the jail, and demanded the release of the prisoner, or the jail should be leveled with the ground. It was understood they had brought arms with them, which they had stacked out of town, for which they were to return if they could not obtain the release of the prisoner without. At this juncture of affairs, Judge Killgore, who was falling heavily under the censure of the mob, and whose life was threatened by them for having convicted their fellow, came fearfully forward, and made a cowardly speech to them, in order to turn away from himself the tide of their wrath. He fell upon the abolitionists, pell-mell; then vindicated himself, for having passed sentence as he had; for the prisoner plead guilty of riot, and the law *compelled* him to convict him; he *could not*, as a sworn officer, do otherwise. He then implored the mob not to proceed to violence; for if they did, they would compel the governor to call out a force sufficient to subdue them; but he would recommend them to get up a petition to the governor for a pardon, and he would *warrant* it would be granted. He then called upon Lawyer Quarls to make a speech, which he did, much after the fashion of that of the judge, stigmatizing abolitionists as "emissaries of hell,"* &c. The mob then set to work with their petition; and after getting their own names down, with the judge's, and many of the citizens, (among whom were members of the Society of Friends; one of whom sits head of the meeting, who, on being asked if there was much of a mob in Andersontown, said, "No; there were between two and three hundred *civil men* there.") After the names were procured, and a messenger started with the petition to "his excellency," the mob dispersed, threatening the lives of abolitionists—those who served on the grand jury, and those who testified before it—and promising, if Reynolds was not pardoned, that they would return and level the jail to the ground. The utmost terror and consternation prevailed among the people. Among the mob were old grey-headed men, "men of property and standing," and men of various religious denominations. Quite a *venerable* and *pious* collection!

During all this time, I was absent from home, in company with John O. Wattles and Valentine Nicholson, laboring for the redemption of poor, oppressed humanity. When I returned two days after, I found all in a state of excitement, looking for the return of the messenger who had been sent with the petition; officers were out, scouring the county, to collect a force to "defend the public *property*;" and but few could be found willing to go to such a post of danger. Yet such as were willing, were gathering to the scene of action, while the mob were coming in crowds from all parts of the county, and from a number of adjoining counties. During this state of terrible excitement, the messenger arrived with a reprieve from the governor, and the prisoner was liberated. So we are now entirely abandoned to the fury of the mob. The governor's *act*, being interpreted into language, is, "You may commit all kinds of brutal outrages upon the persons and rights of abolitionists, and the laws of Indiana shall not punish you"!!! What, now, is to be the condition of those in this State, who look to human laws for protection? They have been leaning on a rotten reed, and it has broken beneath them. "Their hope is fled, their light is gone." Happy am I that in this trial hour, my faith and trust are, as they long have been, on a higher power, which fails not at the time of need. I am hunted for my life. Those infuriated beings threatened to hang me up to the first tree, if they can get hold of me. They have no reverence for human life; they would as soon shoot down, in their rage, a *man* as an ox. They possess the genuine spirit of "southern chivalry," and would grace Vicksburg or Texas. I have left my wife and dear little children with our friends, in the midst of that den of thieves, where anarchy is stalking about at noonday, and receiving applause. Their *Father* has his arm of love stretched out over them. He will protect them; they are safe! As for myself, I am busy in pleading the cause of the poor and needy; dangers encompass me around, but I fear not; I know there is no revenge or anger in my heart towards those poor deluded men who are now seeking my life to take it away. The prayer goes up from the bottom of my soul, "Father, forgive them; they know not what they do."

Almost everybody, except the abolitionists, blame me with the "*trouble* and *expense*" of this short, but great, and black, and malignant list of crimes which have been perpetrated in Madison county for the last few weeks. I had need to have shoulders broad as Atlas, to bear all the sins which are attempted to be heaped upon them. They reason up

ried; but if 4 out of the 27 had voted in the negative, the proposition would have been defeated, and the Northern people and their representatives would have been free. The above rule has continued to this day—now nearly four years—but not without some earnest endeavors to rescind it.

At the extra session, John Quincy Adams moved to adopt the rules of the preceding session, except the 21st (the gag rule). This motion was carried, by a majority of 8:

Yeas.		Nays.	
Northern Whigs,	78	Northern Whigs,	1
Northern Democrats,	30	Northern Democrats,	21
Southern Whigs,	4	Southerners, without distinction,	82

Soon afterwards, this vote, on motion of *Charles J. Ingersol*, a democrat, of Pennsylvania, was reconsidered, and the gag rule restored.

In, in his argument on this motion, Mr. Adams denounced the gag as a part of the scheme of policy of the preceding administration—the administration of "the Northern man with Southern principles."

On the 10th December, 1841, and on the 12th December, 1842, Mr. Adams made motions to rescind the 21st rule, but it was sustained in the former year by a vote of 96 to 88; and in the latter, by 106 to 102—the Northern whigs going in both instances nearly unanimously against the rule, and the Northern democrats for it.

On the 2d day of January, 1843, a motion was made by Mr. Slade, a whig, of Vermont, to suspend the gag rule, so as to enable him to submit a proposition for the abolition of the slave-trade in the District of Columbia. This motion was rejected by a majority of 38, as follows:

Yeas.		Nays.	
Northern Whigs,	61	Northern Whigs,	2
Northern Democrats,	12	Northern Democrats,	36
		Southerners, without distinction,	72

The *two* whigs who voted in the negative were natives of slave States.

On the same day, Mr. Morgan, a whig, of New York, brought to the notice of the house a law of the territory of Florida, requiring all northern seamen of African descent, who shall enter that territory, to be taken up, and if they are not taken away in ten days by the captain of any vessel that may have brought them, who shall also pay the expenses of the imprisonment of such seamen, at the rate of *one dollar* a day, they are to be sold as slaves for 99 years. There were other provisions equally atrocious. Mr. Morgan moved that this law be disapproved and annulled. Mr. *Weller*, of Ohio, a democrat, moved to lay this motion on the table, which was carried by a majority of 32, as follows:

Yeas.		Nays.	
Northern Whigs,	3	Northern Whigs,	65
Northern Democrats,	39	Northern Democrats,	13
Southerners, without distinction,	70	Southern Whigs,	2

During the same session, a report was made by Mr. *Winthrop*, a whig, of Massachusetts, from the committee on commerce, against the validity of the laws of all the States and territories, which imprison northern seamen without charge of crime, and, if they are not taken away by the captain, and costs paid, scourging or selling them. On the proposition to print extra copies of this report, the usual course in regard to all reports of great and general interest, the vote stood:

Yeas.		Nays.	
Northern Whigs,	68	Northern Whigs,	2
Northern Democrats,	8	Northern Democrats,	37
Southern Whigs,	7	Southerners, without distinction,	74
	83		113

Now many of these northern members, who voted against any interference to save northern seamen from imprisonment, scourging, and sale; and also against printing a document intended to go among the people, to enlighten them on a question so important to them, their rights, honor, and interests, were elected in part by the votes, and paid in part by the taxes, of the northern freemen exposed to the awful oppression and cruelty of these laws. On a subsequent day, when Mr. Botts, the southern member, who had taken the lead in opposing this printing, had ascertained that Mr. *Rayner*, of North Carolina, had made a minority report, which *he* was desirous of having printed, but could not unless the report of the majority was also printed; he moved a reconsideration of the last mentioned vote, whereupon every northern democrat voted for the printing,—a striking proof of servility to the slave power.

"For e'en to vice they are not constant."

We now ask attention to some of the instances in which northern legislatures have acted upon the subject of slavery, and upon the rights of freemen to discuss it, and to memorialize Congress upon it.

In 1839, the legislature of *Maine* was petitioned on the subject of slavery in the District of Columbia, and the admission of new slave States. The petitions were referred to a committee, a majority of which were democrats. The majority decided against any action on the subject. The minority reported resolutions requesting the senators and representatives of Maine in Congress, to use their utmost endeavors to abolish slavery, and the slave trade in the District of Columbia, and to prevent the admission of any new slave State. These resolutions were never acted upon, but on a motion to print them, the vote was:—

Yeas.		Nays.	
Whigs,	59	Whigs,	2
Democrats,	17	Democrats,	75

On the 13th day of January, 1837, and the 5th of July, 1839, the legislature of *New Hampshire* passed resolutions sustaining the slave-holders, and denouncing the abolitionists. The vote on the last occasion was:—

Yeas.		Nays.	
Whigs,	3	Whigs,	69
Democrats,	134	Democrats,	1

Of the States of Vermont and Massachusetts, it is unnecessary to speak in detail. They have always been whig, and it is well known that their legislatures, and their delegations in Congress, have acted uniformly in opposition to slavery, and in support of the right of petition, and the freedom of speech and of the press.

On the 23d of January, 1839, resolutions were introduced into the legislature of *Rhode Island*, condemnatory of the gag. They were laid on the table by the following vote:—

Yeas.		Nays.	
Whigs,	12	Whigs,	28
Democrats,	23	Democrats,	2

Connecticut has been subject to great and sudden political changes. It is called the "land of steady habits" by antiphrasis. When the whigs were in the ascendancy, resolutions were passed by the legislature against slavery. During the democratic ascendancy, we have heard of no action upon the subject of slavery. But in the celebrated address of the committee of Southern members of Congress, *exhorting the South to rely for the support of slavery on the Northern Van Buren democrats*; and not to look for any assistance in that line from the Northern whigs, we find the following:

"At their last session [1839,] the legislature referred the subject of abolition to a committee, a majority of which was democrats. They made a strong report with resolutions against the object of abolition petitions, which the whig majority of the legislature even refused to print, and they were left on the table."

The address from which the foregoing is extracted, was signed by C. C. Clay, and eleven other Southern Senators and Representatives in Congress, being one from every slave State except Delaware.

In the legislature of *New-York*, in 1839, Abijah Mann, a democrat, offered a resolution denouncing abolitionists as violators of the principles of the constitution, and of the domestic institutions of the South.

The vote thereon was:

Yeas.		Nays.	
Whigs,	1	Whigs	57
Democrats,	39	Democrats,	00

In the same legislature, on the passage of the trial by *jury bill*, the vote was in the Senate:

Yeas.		Nays.	
Whigs,	13	Whigs,	00
Democrats,	2	Democrats,	4

In the House of Representatives the vote was

Yeas.		Nays.	
Whigs,	41	Whigs,	00
Democrats,	00	Democrats,	31

In the year 1838, a convention was held in *Pennsylvania* to revise the State constitution—a decided majority were democrats. Three several attempts were made, by three whig members, to obtain the adoption of a provision extending the trial by jury to the question of liberty or slavery. These three attempts were put down by laying on the table.

Fifty-five petitions in favor of such a provision, were presented by whig members, and *three* by democratic. The subject was before the convention for several weeks. "The proposition was opposed with much eloquence," said the democratic papers, by Messrs. *C. J. Ingersol* and Woodward, leading democrats, and finally disposed of by the following vote:

Yeas.		Nays.	
Whigs,	37	Whigs,	15
Democratic,	2	Democratic,	61

The motion was twice renewed after the above defeat, and each time put down by democratic votes as strong as the foregoing.

It was proposed by Mr. Steregere, a democrat, to deprive colored citizens of their right of suffrage, which the original constitution of Pennsylvania had secured to them. The same proposition in substance was submitted by Mr. Bedford, another democrat. While this subject was pending, 33 petitions, (a number, of which the people of that State ought to repent,) were presented in favor of the rights of colored citizens, 30 by whigs, and 3 by democrats. On the other hand, 71 memorials in favor of the disfranchisement of colored citizens were presented, 66 by democrats, and 5 by whigs. One of the petitions in favor of the rights of the colored citizens, was from those citizens residing in Philadelphia. This document showed, by extensive and accurate historical and statistical information, the peaceable, industrious, and orderly conduct and character of the numerous and respectable colored population of the city; that they supported schools, churches, the cause of temperance, benevolent, literary, and missionary societies, &c. One fact we were much surprised at, viz: that what the colored Philadelphians paid for the support of the poor, exceeded the cost of supporting the colored poor by the sum of $500 annually! On a motion to print this report, the whole body of whigs were in favor of it, and all the democrats except 6, against it.

Five times did the whigs attempt to preserve to these unoffending and highly meritorious citizens their inalienable and indefensible rights, taking the yeas and nays every time; the whigs nearly unanimously voting in favor, and the democrats nearly unanimously against them. The question was ultimately disposed of by the following vote, to take away the right of suffrage—

Yeas.		Nays.	
Whigs,	20	Whigs,	30
Democrats,	68	Democrats,	3

The democratic legislatures of *Ohio*, *Indiana*, and *Illinois*, have passed laws making it highly penal to give food, shelter, or clothing, to a fugitive slave; and under those laws, one of the most unnatural and inhuman persecutions that was ever heard of, is now going on, as the readers of the Standard know, from the cases we have recently detailed. But this is not all. When John Quincy Adams was impeached of "treason," for presenting a petition from a free State, praying that that might be done peaceably, which the South had threatened, almost every year of the government, to do by force, and which one of the chief leaders and favorites of the democratic party had actually *prepared* so to do; and when a most manifest and deadly attempt was made against Mr. Adam's character and public life, the democratic legislature of Ohio jumped in a body upon the old man's back, and did all they could, in conjunction with the slaveholders, to crush him to the dust.

We may be compelled, by misrepresentations on this subject, to recur to other recorded acts of the two great parties. We have had occasion to exhibit facts of this character on several occasions, but have never done it with any view but to do exact justice to all, and to promote the cause of impartial liberty. The simple analysis of votes which we gave last winter, while at the city of Washington, have, in all probability, helped some Northern members, who were most rabid against abolitionists, the cause of the slave, and the rights of colored freemen, and in favor of annexing Texas—TO STAY AT HOME during the ensuing Congress.

We have observed in some of our democratic abolition friends, and above all, in the leaders of the Liberty Party, a disposition to bring forward acts and declarations of slaveholding whigs, as condemnatory of the whole body of Northern whigs! What, then, shall we conclude from the conduct of slaveholding democrats, (whose first vote in favor of any human right is yet to be given,) as to the character of Northern democrats? The truth is, this method of proving the character of Northern parties, is perfectly absurd, and shows nothing, except that those who resort to it are very hard pressed. We presume that such friends of the slave hold to Mordecai Noah's maxim, that "all's fair in politics."

We are unwilling to dismiss this subject without mentioning the names of some Northern individuals, both whigs and democrats. To bring forward Southern ones, on either side, we look upon as a lamentable paltering with the subject:

Adams—Atherton.
Seward—Bouck.
Ritner—Porter.

Are these men, and their political and moral relations, accidental?

We have understood that some of our democratic friends are displeased at the allusion heretofore made in this essay, to the sedition act. If there be any rational being who is incapable, from any cause, of discriminating betwixt a partisan reference to that subject, and a reference purely historical, showing the *means* and *instruments* whereby slavery got possession of this government, then indeed we shall be troubled, and, except for an indomitable faith in principles, and an unshaken confidence in the ultimate vindication of upright intentions, discouraged.

In 1836, Mr. Van Buren gave his casting vote for the absolute suppression, by *previous censure*, of all publications touching the most vital question that can be agitated in this country, which should be committed to the United States mail. Let our democratic abolition friends, who are fretful about the sedition law, put this and that together.

If facts are more favorable to one party than another, let the authors of the facts, and not of the statement of them, be blamed. It is but sheer justice to say, that had the whigs, as a body, been capable of sacrificing their principles to their interest, they would have been in power at this day. An intelligent and much esteemed locofoco friend, used to say to us, in 1839, "the reason why my party has done little for the cause of abolition, in comparison with yours, is, that they have been so differently situated. They have been exposed to the temptations of power, and felt a necessity of sacrificing principle to preserve it. The whigs have behaved better about slavery."

"Ye've ablins nae temptation."

"Very well," we replied. "We will rest the issue on what they shall do if they get into power." They did get into power, and their very first measure was to rescind the gag rule. And by that act they signed their death warrant. A split immediately took place. Henry A. Wise at the head of the slave interest, immediately turned to the Northern democracy, the democracy of Maine, New Hampshire, &c. as the only reliable support for the "peculiar institution." This he said at the time; this he has said in writing, and on the floor of the House, over and over again. He has repeatedly appealed to the Northern democracy in the House of Representatives, and always without repulse, for aid and countenance in the intended usurpation of *Texas*. His letter, published two weeks ago, renews this appeal. A few days after the rupture of the whig party, he wrote to a dinner party given to Governor Gilmer, another of the revolters, and a member of "the guard," declaring that the causes which made a new party necessary, were, the rescinding of the 21st rule, the appointment of a majority of non-slaveholders on committees, which would have to decide questions affecting the interests of slavery—as for instance, the question of the recognition of Hayti—would come before John Quincy Adams, and a majority of members from free States! It is probable, therefore, that it was the fidelity of the whigs to their principles, that brought death to their hopes. Had they all chosen to prostitute themselves as *Cushing*, *Proffit*, *Erwin*, and others did, they would have monopolized appointments, would have had an Executive devoted to their will, and would at this momeont have been enjoying the infamy of an undisputed pre-eminence. It suits the purposes of "the third party" to represent them as equally bad with the democrats. This is to make conscientious whig abolitionists, who have not had opportunities to inquire fully into facts, and make careful comparisons, go over to the third party. There was a democratic deacon at Ellicotville, N. Y. (a member of Congress told us the story,) who professed to be of the politico-abolition party, and went round a few days before the congressional election, to several good whig abolitionists, and urged them, with great earnestness and solemnity, to *vote for the perishing slave*—i. e. "the third party" ticket. Many of them did so; but it was afterwards discovered that the good deacon himself voted the locofoco ticket in full. The discovery produced a great sensation, and broke up "the third party" in the place. We have been assured by those who are vigilant at elections, that the same game has been played repeatedly in the town of Northampton, Mass.

After all, it is small merit that we award to the whigs. It is that they have not trampled on the clearest and dearest natural and constitutional rights—the right of petition, the freedom of speech, and of the press. Not much here to praise men for; about as much as to eulogize a judge because he has not broke his neighbor's house, and stole his silver spoons. But if so little praise is due by reason of the plainness, sacredness, and universality of the duty, how great must be the condemnation of them who have violated it?

By way of improvement to this long discourse, we adopt, in the main, the following language of *James Buchanan*, the leading democrat of Pennsylvania, senator of the United States, and candidate for the presidency. It is part of a speech which he delivered in the Senate of the United States. It is our duty, however, to observe, that we do not think Mr. B. does justice to the motives of the whigs

If there had been political capital to be made of abolition, it is very singular that the whig should be the only party to find it out! There is no party whose interests we admit to a competition with the claims of the tortured slave. But we have no idea of abandoning any other principle or measure, which we deem necessary for the purification of the government, and the welfare of the country. It is our duty, in these columns, to be strictly impartial, and any candid mind must perceive that we have been so. We have endeavored to hold the scales with an impartial hand, and we confidently appeal, among other proofs, to this essay on "the politics of anti-slavery." We have allowed, with great pleasure, our Philadelphia correspondent to say ten times as much in behalf of the democratic party, as has ever been said in this paper for any other. As to the subjects of his complaints to-day, and heretofore, viz: the copying of certain articles in which whigs have exposed the pro-slavery of democrats, we have only to say, that we copied them purely for their anti-slavery bearing, without thinking of their political. If we had found democratic pieces exposing whig servility to slavery, we should have copied them. But some how or other, democrats do not write such pieces! If they had, they would have found their way into these columns, both now and heretofore. With the exception of our correspondent in Philadelphia, and ourselves, we scarcely know the man, who has exposed the pro-slavery misdemeanors of the whigs—always excepting "third party,"—but their denunciations are interested and indiscriminate, and pass for little. We thank him, and assure him he shall always have a fair hearing while we preside over this journal. We hope the party to which he appears to be so warmly attached, may so conduct, in time to come, as to relieve him from the extreme solicitude he appears to feel concerning its reputation. Surely none but a wounded and mortified spirit, would be so sensitive as he is, about the extract from Governor Seward's Auburn speech. What if every word of it is not true? It is his opinion, and it may be that his opinion may have some tendency to make itself true. We inserted it simply as an evidence and a means of progress; others may thereby be set to thinking, and to speaking what they think, about slavery. We put in the paragraph for precisely the same reason as we did one about Mr. Woodbury, and his lecture, just over it. We are very glad to hear from our correspondent, and have only to regret that he applies his large mind to subjects so small.

The writings of our correspondent fay in nicely with those of the third party editors and champions. They occupy themselves in proving that the whigs are as bad as the democrats, and he is occupied in proving that the democrats are as good as the whigs. God speed him. The day that he succeeds will be a day of new life to our cause. But if we were disposed to indulge in his own unmerciful ascription of motives, we might suggest that he and Joshua Leavitt were jointly enacting the Ellicotville deacon, the one satisfying conscientious whig abolitionists, that they must come over to "third party; and the other satisfying conscientious loco foco abolitionists that they may remain with their own! Between them both the poor whigs are likely to fare hard. Our correspondent has an old affection (has he not?) for third party. Then why can he not have a little charity for his old *friends* "the coffin hand bill" whigs.

But this strain likes us not. We have indulged in it, because we despise it. This habit of petty suspicion and calumny of one another has grown miserably fashionable in the abolition ranks; and if it does not drive good friends from us, it will be because the cause is better than its supporters. Where is the proof—not that we are a whig, for we glory in that—but that whiggism with us is paramount to abolitionism, or even on a par with it? For this is the real question, and on this we boldly challenge our correspondent to meet us; but let him come with *proofs*, not with suspicions, "libels and dreams."

And now we give Mr. Buchanan's brief but significant view of the subject of this article:

"I might here repeat what I have said on a former occasion, *that all Christendom is leagued against the South upon this question of domestic slavery. They have no other allies to sustain their constitutional rights, except the democracy of the North.* I do not mean to insinuate that the whig party of the North are generally abolitionists. Far from it. But this I will say, that whig candidates most generally receive the support of the abolitionists, and therefore the whigs, as a party, are careful not to give them offense. In my own State, we inscribe upon our party banners, *hostility to abolition.* It is there one of the cardinal principles of the democratic party; and many a hard battle have we fought to sustain this principle."

WHY DO MEN LOVE DARKNESS RATHER THAN LIGHT?

The more we reflect upon the course of Mr. Leavitt in systematically concealing from the subscribers and readers of the Emancipator, all our statements of the means whereby he became possessed of it, the more atrocious and *self-condemned* his proceedings seem to be.

At the annual meeting of the American Society in 1840, resolutions were introduced declaring that the alienation of the Emancipator, was a violation of right and duty, and the New-York City Society was bound in morality and honor to restore it to its lawful owners. This resolution was discussed and adopted without Leavitt's offering a word in his defense, though he was present, and still acting as recording secretary, the officers for the ensuing year being not yet chosen. It was in the discussion of that resolution that Mr. Loring and others made the remarks to which we have heretofore referred. When the business committee were on the point of reporting these resolutions, Mr. Leavitt rose from the secretary's seat, and appeared to be retiring from the meeting house, whereupon Mr. Garrison, chairman of the business committee, called to him in the hearing of all, and informed him that the resolution, he was about to submit, was concerning the transfer of the Emancipator: observing further, that he presumed he (Mr. Leavitt) would wish to be present. He nevertheless continued his retreat, and disappeared for an hour or so. Meantime the resolution was discussed and adopted. On his return, he complained that *he had been condemned unheard.* He stood up and said in substance that he had not been asked for an explanation, and now he had none to offer. The audacity of this declaration, great and novel as it was, did not disconcert, as Mr. Leavitt may have expected, though it deeply disgusted, the society. They immediately reconsidered the vote, for the express purpose of giving him an opportunity to be heard; assigned a certain hour for taking the subject up anew, and ordered the secretary *pro tem.* to give notice to Mr. Leavitt of that assignment. Notice was given accordingly, but Leavitt took care to be absent, and the resolutions were definitively passed without his attempting any defense.

After the schism in the society had become complete, and Mr. Leavitt had gone clear with our paper, he thought proper to say, very graciously, that he felt no ill-will toward us, and should be happy to publish in it our proceedings. He did publish them from the original official copy; and he *suppressed that portion relating to the reconsideration of the vote condemning the manner of obtaining the Emancipator*, and also *the vote directing notice to be given him of the time assigned for discussion and action thereon.*

The society voted that a new paper should be established, and instructed their executive committee to apply for a list of our subscribers of the Emancipator, in order to give the abolitionists of the country a free opportunity to choose betwixt that and the new paper. The committee made application accordingly, and were peremptorily refused. Soon after this, a statement of the manner in which we had been cheated out of the paper, was published by our executive committee. Of this, for some months, Mr. Leavitt took no notice, until "by request of friends," who thought it "implicated his integrity," he finally affected to make a reply. That pretended reply has been twice inserted in the Standard; and the ground assumed therein described in our recent statement. It did not in fact, meet the allegations of the committee; it did not even inform the readers of the Emancipator what these allegations were. It neither inserted them at large, nor copied any particular part, but disposed summarily of the whole by calling it "a tissue of assertions, put together by Mrs. Chapman." In what manner Mr. Leavitt has recently sought to baffle pursuit, and to cover his tracks, we need not now describe. The editor of the Kennebec Journal, we believe, has said that he is not to "be compelled by threats of prosecution, *to keep dark in this matter.*" No expression could have suited the case better. It has been Leavitt's game from the first moment of the transaction, "to keep dark." But we trust that *Cacus* is now in a fair way to be pulled from his den, and exposed with his plunder in the open light of day.

Mr. Leavitt endeavors to make his readers believe the falsehood, a deliberate and wicked one on his part, that, in our exposition of the embezzlement of the Emancipator, we are actuated by a paramount attachment to the whig party, and a desire to contribute thereby to their success. Mr. Leavitt knows well, that there is not an individual in the world that stands more independent of political party, or has more thoroughly sacrificed his predilections for a party, whenever they came in the way of abolition, than we. We repel his foul charge, and send it back to the source from which it came. But we ought to pity rather than reproach him; it is merely another shift to conceal his guilt. Of the same character is an insinuation in his last paper, that there was something wicked in the way the *Liberator* came into the hands of its present proprietors! This, from the man, who professed the week before, not to say all that he might, to clear up the affair of the Emancipator, because "*it might criminate other persons*, which he had no desire to do!" Now, although it would no doubt, be a comfort to Mr. Leavitt to find himself in such company as the proprietors of the Liberator, we can tell him that, if he proves them guilty of cheating in the cause of benevolence, he will not thereby prove himself innocent! We, however, demand of him, if he knows of any iniquity there, to bring it to light, and exhibit it in the face of the nation. Any man, or set of men, who have been guilty of aught that can keep the embezzler of the Emancipator in countenance, are unfit to be leaders in a moral enterprise, and will ultimately do it no good.

EXTRACT OF A LETTER DATED, SHERMAN, Oct. 23, 1843.

* * * * * * * * * *

While writing the above, I received the Standard of October 19th, containing another article upon the embezzlement of the Emancipator. It certainly must be painful to every true friend of the slave to look back upon the scenes of 1840, when the spirit of dissension carried the ploughshare of division through the anti-slavery ranks of our country. Never, before the appearance of the Standard of October 12th, was I fully aware of the means used by Mr. Leavitt to get the Emancipator into his hands, but have often been surprised at the scorching rebukes upon him in the Liberator. Could I see Mr. Leavitt, Torry, & Co. I would advise them in the spirit of perfect good will, to come forward like men, and so far as it was in their power, repay the injury inflicted upon the poor slave, and sin no more; but as it is, I forward you the enclosed amount of money, for which you will please forward me 50 copies of the Standard extra, and with them I will do what is in my power, to bring our misguided friends once more upon the platform of the American Anti-Slavery Society.

Truly, yours, L. LA DUE.

THE DECADE MEETING.

Our friends in Philadelphia have procured the use of a large and commodious building for the fourth of December meeting, and are making preparations for a large assemblage of people on that occasion.

MEMORIALS ON TEXAS.—A friend in Albany has forwarded to our office a quantity of memorials and petitions, against the annexation of Texas. Our friends are earnestly requested to subscribe, circulate, and send them on as soon as Congress opens. Let no time be lost, we pray you.

Extract from a letter accompanying these petitions.—"Enclosed are a number of petitions on the subject of Texas—duplicates, one being to the State legislature. It is important to obtain *State action* as soon, and as far as practicable. *In obtaining signatures, it is almost as easy to have both signed at once, as one singly.*"

THE LEGION OF LIBERTY.—The generous donation of 100 copies of the new and enlarged edition of the "Legion of Liberty," is gratefully acknowledged. We shall take an opportunity to advert to this volume at more leisure.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

Amount previously acknowledged,	$320
321 S. H. Rathbone, Providence, R. I.	1
322 Isaac Hale, " "	1
323 Henry A. Howland " "	1
324 M. Fairman, Newtown, Ct.	1
325 Jervis Thorne, Fall River, Mass.	1
326 P. P. Philadelphia,	1
327 Isaac Harding, Penasylvania	1
328 Francis Harding, "	1
329 Mary A. Harding, "	1
330 Esther Harding "	1

TREASURER'S RECEIPTS

For the week ending 10th mo. (Oct.) 28th, 1843.

Received for the Standard—The following persons have each paid $2: Samuel Lightbody, Utica, N. Y.; John G. Gould, Woolwich, Me.; Israel Drake, Cooksburgh, N. Y.; N. Clark, Westhampton, Mass.; J. Johnson, Newtown, Ct.; S. Morehouse, do.—Total $12

R. Freeman, Newtown, Ct. $1 67; Elisha Miller, Williston, Vt. $1; Henry King, North Chester, Mass. $1; I. Moshier, Canandaigua, 50 cts.—Total $4 17.

Donations.—Newtown (Ct.) Female Anti-Slavery Society, $4 81.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The Windham County Anti-Slavery Society, will hold a meeting in the village of Windham, on Tuesday the 14th of November next, commencing at 10 o'clock, and continuing through the day. Let us have a general attendance. The cause demands activity on the part of all its friends. It is expected that there will be much interesting discussion at this meeting.

We hope to have the assistance of eloquent friends from abroad. Abolitionists of Windham county, buckle on your armors for the holy conflict and rally at Windham. In behalf of the society,

LUCIAN BURLEIGH, *Sec. pro. tem.*

CONVENTIONS IN PENNSYLVANIA.

In addition to the appointments announced in the last Standard, attention is desired to the following:

Messrs. Monroe, Gay, and Remond, will attend a meeting at Chestnut-grove schoolhouse, Martick township, Lancaster county, on the 22d of November; at East Land, Little Britain, on the 23d; at Elk Ridge, East Nottingham, Chester county, on the 24th & 25th; and at Kennett Square on the 26th and 27th.

J. M. M'KIM.

THE TENTH ANNIVERSARY OF THE FORMATION OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the *fourth of December*, 1833, the American Anti-Slavery Society was formed by delegates from ten States, assembled at Philadelphia. At the last meeting of the society, held at New-York, May 9th, it was

"Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th day of December next, being the tenth anniversary of its formation; and that the executive committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of the national association."

The state of the cause and the affairs of this society are such as to require this meeting, independently of the exalted feelings, the happy associations, and moral advantages connected with it. There never was a time when abolitionists, who still stand upon the platform erected on the occasion which it is proposed to celebrate, were doing so little, in proportion to the demand of the public mind, as at present. Moreover, a question is now stirred, apparently in desperate earnest, by the slaveholders, which, if pressed, will involve the crisis in the fate of American slavery. That crisis is very likely to come, before our next ordinary meeting.

The Executive Committee of the American Anti-Slavery Society do therefore, in pursuance of the above resolution, issue this call to all members and auxiliaries of this society, and to all friends of genuine freedom who are disposed to co-operate upon the principles of our constitution, to meet at the city of Philadelphia, on *Monday, the fourth day of December next*, at 10 *o'clock*, in the forenoon, at such place as may be hereafter designated.

By order of the Executive Committee.

JAMES S. GIBBONS, *Chairman.*

PHILADELAHIA ANTI-SLAVERY MEETING.

There will be a meeting of the Junior Anti-Slavery Society, at the Hall of the Wilbur Fisk Institute, on Friday evening, November 3d, at 7 1-2 o'clock. Charles C. Burleigh is expected to address the meeting, after which will take place a discussion on the question: "Have the citizens of the North a right to interfere with slavery at the South? The public is respectfully invited to attend.

EDWIN SALTER, *Sec'y.*

ANNUAL MEETING OF THE RHODE ISLAND STATE ANTI-SLAVERY SOCIETY.

The eighth annual meeting of the Rhode Island State Anti-Slavery Society will be held in Providence, commencing on Wednesday, November 8, at 10 o'clock, a. m. and will probably continue in session two or three days. It will undoubtedly be a meeting of great interest, and a large attendance from all parts of the country is earnestly solicited.

AMARANCY PAINE, Sec'y.

ANTI-SLAVERY SEWING SOCIETY FAIR.

We invite the attention of the public to the second fair of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Rush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fisk, Catharine A. Fisk, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fisk.

Rochester, 9th mo. 14th, 1843.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

CENTRAL NEW-YORK ANTI-SLAVERY FAIR.

It is with the most joyful expectancy that the committee of women of the Central New-York Anti-Slavery Society, in conformity to the resolution adopted last spring, issue the call for the Fair to be held during Christmas and New-Year's season.

The success of our Syracuse Fair, through which we have been enabled to throw into the hands of our executive committee the means for sustaining an able advocate of the rights of humanity, in his arduous labors, encourages us to renewed efforts, that we may, if possible, instead of sustaining one, raise the means of sustaining four or five efficient agents, who, in conjunction with others, shall go forward with the deep plough of reform, and the seed wheat of humanity, and in a short space shall make this slavery-cursed desert of America bloom and blossom like the rose, with the flowers of mercy, truth, and justice. What heart shall be found in Central New-York, that will beat no warm response to the call for help! Will not every town, yes, every neighborhood, form its sewing circle, and send or bring up their contributions at the time appointed? Will not the free farmers bring from their stores, which God's bounty has so lavishly bestowed upon them? Will there be found an artisan who can withhold his or her gift from the slave's store, on Christmas week? We confidently expect great help. Persons wishing to contribute by sending unmade articles, bits of silk, muslin, calico, or gingham, will confer a favor by sending them soon, addressed to one of the Utica committee—place of deposit, No. 49 Fayette street.

The proceeds of this Fair will be appropriated as specified, to the dissemination of anti-slavery light and truth; thus arousing a nation to feel its own responsibilities and moral might.

Mrs. Fanny Skinner,
" *Ann Lightbody,*
" *Mary Peckham,*
" *Paulina S. Wright,* } Utica.
" *Eveline Storrs,*
" *Elizabeth Russell.* Syracuse.
" *Mary Springstead,* Cazenovia.
Miss Abigail Molt, Albany.
" *Janette Brown,* Oppenheim.
Mrs. Eveline Ryder, Litchfield.
" *Green,* Winfield
Miss Laura Turner, Bridgewater.
Mrs. Sarah Van Epes, Vernon.

TO THE ABOLITIONISTS OF RHODE ISLAND.

Beloved Friends:—Let there be no delay in making a vigorous and united effort to pour in a flood of petitions, or *one mass* petition, to the legislature at the January session. This labor is yours to perform. May no unfaithfulness on your part, defeat its success. Petitions will be found at the anti-slavery office in Providence. In the name of the slave and the injured colored man, I entreat you, one and all, be up and doing this great effort.

C. M. BURLEIGH, *Agt.*
Rhode Island Anti-Slavery Society.

PHILADELPHIA FEMALE A. S. SOCIETY.

The members of this society are requested to call at the Anti-Slavery Office, No. 31 North Fifth street, and obtain memorials to Congress and to the State Legislature for circulation. Let the work of soliciting subscribers be promptly commenced.

KENNETT SQUARE A. S. SOCIETY.

The Kennett Anti-Slavery Society will hold a stated meeting at New Garden Lyceum, on Saturday, the 11th of November, at 11 o'clock, A. M.

JAMES B. PUGH, sec'y.

TO THE ABOLITIONISTS OF PENNSYLVANIA.

The Philadelphia Female Anti-Slavery Society again presents to your notice, with much confidence, the subject of our annual sale of useful and fancy articles. The prompt liberality with which you have hitherto responded to our calls, and the zealous energy with which you have adopted this measure as your own, convince us that you perceive its utility, and need no argument from us on that point. It also assures us, that you are ready to join heartily with us, in similar, but more extensive labors, during the present year. The results of our last sale, which, at a time of great financial perplexity and embarrassment among all classes, was unusually successful, encourage us to enlarge the scale of our operations, and to depend, most confidently, upon you for aid in our preparations for the sale of 1843. All that is necessary for the accomplishment of our plans, is, that each should faithfully perform his or her part of the labor; and in deciding what that portion is, let each seriously consider how much those who know, by its enjoyment, what *freedom is*, owe to those who know it not. The fetter of the slave presses not less heavily, dear friends, because we have become partially inured to its contemplation. Shall not this year's efforts prove that we remember this fact?

Respecting the manner of aiding us, you can no longer need information. The committee would merely suggest that it is highly desirable that the materials used in the preparation of all articles, should be the produce of free labor, that we may not be guilty of robbing the slave of the fruits of his toil, in order to procure means to effect his emancipation.

The contributors to our last sale may be glad to learn that a portion of the avails of their labor have been devoted to the support of the National Anti-Slavery Standard—that potent instrument of good to the cause of Freedom. They who wish for further information respecting the appropriation of the proceeds, are referred to the last report of the treasurer of the Philadelphia Female Anti-Slavery Society.

Let us begin our preparations immediately, and devote to the work as much time, labor, and money, as we should wish an enslaved brother or sister to devote to it, if our situations were reversed.

Sarah Pugh,	*Anna M. Hopper,*
Maria M. Davis,	*Mary Grew,*
Jannet Jackson,	*Mary Shaw,*
Harriet D. Purvis,	*Margaret Jones,*
Sarah H. Wist,	*Elizabeth J. Neall,*
Margaret A. Griscom,	*Emma Parker,*
Sarah M. Douglass,	*Sarah A. McKim.*

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not

Poetry.

From the New-York Evangelist.

MY CHILDREN.

BY JULIAN CRAMER.

My little daughter on my knee
Hath hair like waving gold;
Her sparkling eyes are soft and blue,
And she is three years old.
Her voice is like the silvery tones
Of some melodious flute—
And all her radiant features speak,
When tongue and lip are mute.

I love to watch her budding powers,
That open day by day—
And mark the workings of her soul,
Which through her actions play.
There seems a garb of holiness
Cast round a little child;
I always feel, whene'er it smiles,
As though an angel smiled!

She has a playmate, younger still—
Just in his second year—
My beautiful, my only son—
I love him most, I fear.
He's crowing to me now—the rogue—
While romping with his nurse:
He little dreams that he is made
The hero of my verse.

'Tis good to watch the two at play:
She, matronly and grave,
And watchful as a mother-bird—
He, reckless, wild, and brave.
Their very glee is sure to lull
My troubled thoughts to rest,
And when they both kneel down to pray,
Mine is a quiet breast.

I could not tell—if choose I might—
With which I first would part;
I'm sure that if my boy were dead,
I'd have but half a heart.
And yet I could not dare to say
My daughter were less dear,
For now I cannot see her weep,
Without an answering tear.

And now a third hath sprung to life—
A blossom of the spring—
A gift from heaven, and borne to us
Upon an angel's wing.
My boy! I do not love thee less—
Nor thee, my first-born child—
But thy young sister claimed her share,
When first on me she smiled.

A father's heart! 'tis like the sea
No limits e'er can bind:
Its depths of love by fathomed line
Can never be defined.
I know not how my life will pass,
Nor what my fate may be,
But thus I pray, with anxious heart—
"God bless my children three!"

A thousand wishes I have heard,
In thousand forms expressed,
For doubtful gifts, which, once attained,
Could scarcely have been blest;
And I would wish—were I assured
Such wish would not be vain—
That I might put my manhood off,
And be a child again!

THE LICENSE LAW.

BY JOHN PIERPONT.

"We license thee for so much gold,"
Said they who filled St. Peter's chair,
"To put away thy wife who's old,
And take one that is young and fair;
For public good requires a dome
To swell, like heaven's, for us at Rome."

"For so much gold we license thee,"
So says our laws, "a draught to sell,
That bows the strong, enslaves the free,
And opens wide the gates of hell:
For public good requires that some,
Since many die, should live by Rum."

Ye civil fathers! while the foes
Of this destroyer seize their swords,
And heaven's own hail is in the blows
They're dealing, ye will cut the cords
That round the falling fiend they draw;
And o'er him hold your shield, the law!

And will ye give to man a bill
Divorcing him from heaven's high sway,
And while God says, "Thou shalt not kill,"
Say ye, for gold, "Ye may, ye may!"
Compare the body with the soul!
Compare the bullet with the bowl!

In which is felt the fiercer blast
Of the destroying angel's breath!
Which binds its victims the more fast!
Which kills him with a deadlier death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotting dead,
The God-contemning Tuscan tied,
Till by the way or on his bed,
This poor corpse-carrier dropped and died,
Lashed hand to hand, and face to face,
In fatal and in loathed embrace.

Less cutting, think ye, is the throng
That to a breathing corpse, for life,
Lashes, in torture loathed and long,
The drunkard's child, the drunkard's wife?
To clasp that clay, to breathe that breath,
And no escape. O that is death!

Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye in mockery, load with stones
The table that for them ye spread!
How can you hope your sons will live,
If ye for fish a serpent give?

O holy God! let light divine
Break forth more broadly from above,
Till we conform our laws to thine,
The perfect law of truth and love:
For truth and love alone can save
Thy children from a hopeless grave.

THE FREED SLAVE.

Yet once again, once more again,
My bark bounds o'er the wave;
They know not, who ne'er clanked the chain,
What 'tis to be a slave:
To sit, alone, beside the wood,
And gaze upon the sky:
This may, indeed, be solitude,
But 'tis not slavery.

Fatigued with labor's noontide task,
To sigh in vain for sleep;
Or faintly smile, our griefs to mask,
When 't would be joy to weep;
To court the shade of leafy bower,
Thirst for the freeborn wave,
But to obtain denied the power—
This is to be a slave!

Son of the sword! on honor's field
'Tis thine to find a grave;
Yet, when from life's worst ill 't would shield,
It comes not to the slave.
The lightsome to the heavy heart,
The laugh changed to the sigh;
To live from all we love apart—
Oh! this is slavery.

Miscellany.

[Translated from the German, for the New-York Mirror.]

THE ZOMBI; OR, MURILLO'S PUPIL.

Many years ago, on a beautiful summer morning, several young men, who emerged from different streets, pursued their way towards the house of the celebrated painter, Murillo.

They all arrived at the door at the same moment, exchanged salutations in a cordial manner, and called each other by name. They hurried up the flight of stairs, and reached the studio. The maestro had not yet entered, and each artist approached his easel, to see if the colors were well dried.

"By the holy St. James of Compostella!" exclaimed Istruez; "which of you remained last in the studio yesterday?"

"You have not yet recovered from the effects of your morning nap," replied, at the same time, Fernandez and Cordova; "or you would surely recollect that we all went home together."

"There is a point beyond which forbearance ceases to be a virtue," continued Isturez, evidently in a bad humor. "Yesterday, before leaving the studio, I consumed an hour at least in cleaning very carefully my palette and brushes; and this morning I find them dripping with paint."

"See there! look!" cried Carlos; "there is another little face, just in the corner of my picture; and it's by no means a bad one, either. Carajo! who can it be that thus amuses himself every morning with painting a figure, first upon the wall, and then upon my canvass?"

"Yesterday, Fernandez, there was one just above your easel."

"It must be Isturez; his palette is proof positive against him," said Fernandez.

"No, by the holy madre! it was not I," replied Isturez.

"Do not swear; such a face you never could have painted," said Carlos.

"Be that as it may, Don Carlos; I have never yet painted any quite so indifferent as yours."

"And my brushes, too, are all moist!" exclaimed Gonzales. "By the old patron saint of Spain! something very mysterious goes on here at night."

"Do you not think, with the creole Gomez, that it is the Zombi who pays these nocturnal visits to our studio?" asked Isturez.

"Certainly! I believe it," returned Mendez, who had thus long remained silent, while examining attentively one of those beautiful sketches which peeped forth, in greater or less number, every morning from their canvass, as though called into existence by the magic wand of some supernatural visitant. "I wish in my 'Descent from the Cross,' he had had the kindness to have sketched the head of the Holy Virgin; my conception may be ever so pure and chaste, but my pencil obstinately refuses to obey the impulses of my imagination."

At these words, Mendez approached his easel. An exclamation of astonishment burst from his lips, and he stood petrified at the spectacle presented to his view. A beautiful Madonna's head, merely sketched, but of wonderful expression, stood out clear from the canvass, graceful and pleasing, amidthe other figures of the picture, like an unearthly apparition.

"How now! What's the matter with you all?" demanded a stern, gruff voice, which roused the youth from his meditations, who bowed respectfully before the speaker.

"Examine for yourself, Senor Murillo," answered all the young men, simultaneously, pointing to the easel of Mendez.

"Whose work is this? Who painted that head?" asked Murillo, with eagerness. "Why do you not answer? Whoever sketched that Madonna, will some day or other be the master of us all. Does no one speak? I should be proud to acknowledge it as the production of my own pencil. By the soul of my father! what tenderness! what sweetness! what delicacy! Mendez, my dear pupil, speak! is it yours?"

"No, maestro," replied Mendez, evidently grieved.

"Was it you, Isturez? or you, Fernandez? or you, Cordova?"

"No, maestro," replied they, simultaneously.

"But," said Murillo, impatiently, "it could not have made its appearance here of itself. Some one must have done it."

"This is not the first, nor the only mysterious and inexplicable affair which has transpired in your studio," replied Cordova, the youngest of the pupils. "Believe me, maestro, this place abounds in spirits, who regularly assemble here every night, and play off their pranks till the dawn of day."

"I am by no means so superstitious as Cordova," said Fernandez; "but true it is, that events occur within these walls, which surpass belief."

"And what are they?" demanded Murillo, sternly, whose gaze was still riveted on the head of the beautiful Madonna.

"In obedience to your orders, senor, we never leave the studio without putting everything in the most perfect order, cleansing our palettes, washing our brushes, and arranging our easels; but every morning we find all things in the greatest confusion, our palettes loaded with paint, and on all sides we behold the most exquisite sketches, and are astonished at their incomparable beauty! In one place, the head of an angel; in another, that of a demon, or the profile of a lovely female, or the head of an old man; but all wonderfully beautiful and admirable in their composition, setting imitation at defiance. We rejoice that this day you have had an opportunity of witnessing these remarkable phenomena yourself; and if the individual who thus amuses himself here in the dead hour of the night be not yourself, senor, then I must agree with Cordova, that it is, beyond all doubt, the devil!"

"I would to heaven it were! Willingly would I avow myself the delineator of those refined and delicate features—of that bold and majestic outline; There are, doubtless, in the picture, some few variations from the rules of art; but those few are lost amid its transcendant beauties. Sebastian! Sebastian!" he cried, interrupting himself, "we will soon ferret out the mysterious artist. Sebastian," he continued, addressing himself to a little creole, about fourteen years of age, who hurried at the call of his master, "have I not ordered you to sleep in this place every night?"

"Yes, senor," replied the timid and terrified boy.

"Well, and *do* you sleep here?"

"Yes, senor."

"Well, then, speak! Who was it that either last night or this morning entered this room before the arrival of these gentlemen? Speak, or I'll soon find means to compel you!" exclaimed Murillo to the boy, who continued revolving his feathered cap upon his thumb, without replying; "unravel this mystery."

"Nobody, senor, that I know of," replied Sebastian, tremblingly.

"Slave!"

"No one but myself has entered this apartment, upon my word, senor," repeated Sebastian, kneeling, and raising his hands imploringly to his master.

"Sebastian," replied Murillo, firmly, "listen to me. I am determined to find out who painted this Madonna's head, and the others which these young gentlemen have observed here for several mornings past. This night you shall keep watch, instead of sleeping; and to-morrow, if you have not detected the guilty individual, you shall receive twenty-five lashes. Dost thou hear? Go and grind your colors; and you, gentlemen, go to your work."

The young men applied themselves with enthusiasm to their occupations; but no sooner had Murillo left the studio, than the mysterious artist again became the subject of conversation. Mendez spoke first.

"Look out for scourging to-morrow, boy, if you do not detect the intruder to-night. Give me some yellow."

"You do not need any, Senor Mendez. There is already too much yellow on your picture. As to the intruder, it's my opinion it's Zombi."

"Cease your stupidity about Zombi," said Gonzales, impatiently.

"You may believe in the Zombi, or not, Senor Gonzales; "but that does not disprove his existence, nor that he is sometimes a good spirit, and sometimes a malicious one; for it was he, undoubtedly, who so pulled the arm of your 'John in the Wilderness' out of shape; for," continued Sebastian, jeeringly, "if the other was equally long, he might unloose the latches of his shoes, without bending his body."

The attention of all was directed to Gonzales's picture, and they cast a look of astonishment, first at Gonzales, and then at Sebastian.

"Do you not all see that there is truth in Sebastian's criticism?" said Isturez, examining more closely the unnatural limb, which had hitherto escaped their observation.

Gonzales colored, looked angrily at Isturez, and pettishly reminded Sebastian of the twenty-five lashes he was to receive on the following day.

In this manner they jeered and rallied each other, until the hours devoted to study had expired; then arranging the studio, they exchanged salutations, and parted until the following day.

It was night; and the studio of Murillo, the celebrated painter of Seville, which during the day presented such a scene of mirth and activity, had become silent and solitary as the grave. A single lamp burnt dimly upon the marble table in the centre, and near it stood a boy, whose pale complexion accorded well with the gloomy darkness in which he was enveloped, and whose large, black eyes sparkled in the obscurity like lustrous brilliants. He was leaning upon an easel, in a graceful posture, still and unmoveable, and plunged in the profoundest reflection. Without his observing it, the door opened gently, and a man, whose features it was impossible to distinguish in the gloom which pervaded the apartment, entered, advanced towards him, and called him by name. Sebastian was too much occupied to reply. He was seized by the arm.

Sebastian raised his eye—a tall, fine-looking creole sttod before him.

"What brings you here, father?" asked the boy, with evident concern.

"Only to keep you company, my child."

"That is unnecessary, father; return to your bed. I will keep watch alone."

"But if the Zombi should appear?"

Sebastian smiled, and replied: "I am not afraid of him, father."

"But if he should take you from me, my child?"

The boy raised his eyes towards the large skylight in the vaulted ceiling, through which the twinkling stars were glimmering with peerless ray.

"Place your trust there, father, and return again to your bed. I will lay myself down upon the carpet, and seek forgetfulness in sleep."

"But are you not afraid the Zombi will come, Sebastian?"

"No, father; the belief in the Zombi is only a superstition of our country; and Father Eugenio has told you, as well as me, that there are no such things as supernatural beings."

"Why did you tell the young gentlemen of the studio, then, that it was the Zombi who sketched those mysterious figures?"

"For my own amusement, father. I enjoyed their astonishment."

"Well, good night, my dear boy," said Gomez, as he left the room.

Sebastian no sooner found himself alone, than he leaped about the room for joy.

"And now to my work," he cried; but stopping suddenly, he paused and reflected on the morrow. "Twenty-five lashes if I do not tell who has sketched these figures; and double that number, perhaps, if I confess myself the guilty one. What shall I do?"

Sebastian kneeled upon the carpet, which served him at night for a bed; but an irresistible drowsiness crept over his senses in the middle of his prayer; and leaning against the marble wall of the studio, fell into a profound slumber.

A faint dusky ray of the morning light stole through one of the large oval windows of the apartment, and fell sofily upon the easel of Mendez. The sonorous clock of the old cathedral of Seville, tolled the hour of three, and aroused Sebastian from his slumbers. Any other child would have yielded to the control of weariness and slept; but Sebastian, who had only three hours for himself—three hours of liberty—leaped from his resting-place, and advanced toward a half-open window, to inhale the fresh air of the morning.

"Up, up, Sebastain," said he to himself; "you have only three hours of your own, improve them; and the remainder belongs to your master."

By this time he had completely banished his drowsiness.

Terrified by the sensation which his pictures had created the day preceding, his first impulse on awakening, was to efface every line his pencil had traced; and, dipping his brush in oil, he advanced towards the Madonna, who, through the gloom of the vast and sombre apartment, looked more beautiful and lovely than ever.

"Blot out those enchanting features—obliterate those heavenly-beaming eyes! No, never! Rather will I endure the threatened punishment, rather will I undergo any torture, than thus annihilate this most beautiful conception of my imagination. The young artists themselves, had not the heart to efface them, and shall I do it? No, never! That lip lives, breathes, and speaks. If I should erase that celestial countenance, I should feel as though I had caused the life-blood of the ever-blessed Madonna to flow. No, rather will I prosecute the glorious task and complete it, let the punishment be what it may."

No sooner had this thought entered his mind than Sebastian seized the palette of Mendez, prepared the various colors, advanced towards the easel, and resumed his fascinating undertaking. The sun rose higher and higher, and Sebastian continued to paint, occupied alone with his charming, Madonna, who began to receive additional life and animation from his magic pencil.

"One touch more here—and there a more delicate shade—then this mouth; oh, heavens! it opens—these eyes gaze on me with a celestial expression—this forehead, what purity! O, adorable virgin!"

Sebastian, lost in his rapturous and boundless enthusiasm, forgot the hours that were gliding swiftly away, and his threatened punishment. The youthful artist, before his picture, saw nothing besides the angelic face of the blessed Mary, who seemed to smile upon him with a mingled look of approbation and love.

Suddenly he awoke from his revery. He heard a slight noise as of persons advancing behind him, and, turning quickly around, beheld all the pupils and his master at their head. He did not dream for a moment of attempting to justify himself. With the palette in one hand, and a brush in the other, he dropped his head upon his breast, and awaited in silence, the punishment which he was convinced he had so rashly provoked.

For several minutes the most profound silence pervaded the company; for, if Sebastian stood petrified with fear before them, because he was taken in the very act, so were also the maestro Murillo and his pupils, equally petrified with astonishment, at what they beheld. Murillo beckoned to the young men, who could scarcely restrain the outbursts of their admiration, to be silent, advanced towards Sebastian, concealing his emotions beneath a stern, cold gaze, cast his eyes first upon his trembling slave, and then upon the beautiful head of the Madonna, and asked him—

"Who is your master, Sebastian?"

"You, senor," replied the boy, in an almost inaudible tone.

"Your master of painting, I mean, Sebastian?"

"None other than yourself, senor," said the terrified boy.

"I have never given you any instruction," said Murillo, amazed.

"You have instructed others in my presence, senor, and I could not avoid learning," replied the boy; who began to take courage at the kind and gentle voice of his master.

"And you not only heard my instructions, by St. James of Compostella! but you have profited by them," rejoined the great painter, whose admiration betrayed itself against his inclination. "Gentlemen," said he, addressing himself to his pupils, "what shall be done with this boy; does he merit punishment?"

At the word punishment, Sebastian almost lost his consciousness; he raised his eyes timidly and imploringly towards his master.

"No punishment, senor," exclaimed the young men, simultaneously, "but a reward,"

"How shall he be rewarded?" demanded Murillo.

"Sebastian began once more to breathe.

"With at least ten ducats," said Mendez.

"Oh, fifteen would not be too much," said Fernandez.

"Give him a new suit for the *fete* of the blessed Virgin," said Gonzales.

"Speak, Sebastian," said Murillo, looking at his slave, whose countenance manifested no signs of joy at the proposed rewards, "speak, my good boy, do none of these things accord with your tastes? I am so delighted with these proofs of your genius, these bold outlines, this exquisite coloring, in fine, with your beautiful Madonna, that I will grant you whatever you may desire—anything. Speak—make known your wishes. I swear it, in the presence of these gentlemen. By the ghost of my departed father, whatsoever you ask of me, in my power to bestow, that shall you receive."

"Ah, my master, if I only dared—"

Sebastian fell upon both knees before his master, seized his hands, and one might have seen by his half-opened lips, might have read in his large, dark eyes, beaming with expression, one consuming thought, which his timidity alone prevented him from disclosing.

"Why do you not ask for gold?" whispered Mendez.

"Ask for a suit of fine clothes," suggested another.

"Beg to be admitted among the number of his pupils," added a third.

A gleam of joy brightened the eye of the trembling boy at these words, but he shook his head, and looked mournfully at the floor.

"Come, come, Sebastian," said Murillo, while he smiled at what he supposed to be the indecision of the youth; "make up your mind—decide upon something."

At these words an exclamation of joy burst from the lips of Sebastian; he raised his eyes, suffused with tears, imploringly towards his master, and said, with a faltering voice—

"Forgive me, senor; but oh! grant me *the freedom of my father!*"

"Your own freedon, and his also, my good boy," cried Murillo, who could no longer restrain his deep emotion, but caught Sebastian in his arms, and embraced him. "From this day forward you shall be my pupil. Happy man that I am! I have accomplished more than the making of pictures. *I have created a* PAINTER!"

Murillo kept his word, and Sebastian Gomez, more generally known under the name of "Murillo's creole," soon rose to eminence in his profession, and subsequently became one of the greatest painters that Spain ever produced. The cathedrals of Seville, at the present day, contain several of the *chefs d'œuvres* of his genius, among which the most celebrated are "The Holy Virgin with the Infant Christ in her arms," a most beautiful "Anna," a "Joseph," and, above all, a "Crucifixion of Christ," at whose feet stands the apostle Peter.

From the Delaware Temperance Standard.

AN EXCELLENT TEMPERANCE ADDRESS, DELIVERED AT KENNETT SQUARE, Pa.

Dr. S. Stebbins, of Kennett, being on the ground, was then called for. On taking the stand, he commenced by saying that he came to the meeting to listen, and not to speak. But the cause of temperance was one in which he held himself ready to act in any way that his services might be thought useful, even as a "Jack upon a pinch." The subject had been so fully discussed by the able and eloquent gentlemen who had preceded him, that he felt but poorly qualified to add anything that would be either interesting or instructive. The subject, however, was one of great magnitude, it ramified itself into all the relations of social life; it was broad as the earth, and fathomless as the ocean; nay, it went further; it touched not only every interest of our temporal existence, but it bore upon our destiny beyond the tomb. If man is a being (said he) destined to live forever, and his course here is any index of what it will be hereafter, how important is this view of the matter. One object we have in view, is to raise the fallen. Look for a moment at the drunkard as he is, and then think of what he might be. If, when a man improves a dilapidated building, or a farm run to waste; if, when he makes two blades of grass grow where but one grew before, he is called a *benefactor*, how much more is he entitled to the name who reclaims a human being. No wonder, "there is more joy in heaven over one sinner that repenteth, than over ninety-nine just persons, that need no repentance." What earthly interest of any mercenary trafficker, or of millions such; what temporal concern however great—the planting of colonies, the rise of governments, or downfall of empires—that can for a moment compare with the eternal prospects of one immortal intelligence? "What if a man gain the whole world and lose his own soul?" That soul shall live when suns and worlds fade away. But our temporal and eternal interests are in harmony. Physical improvement of every kind is the result of human improvement. Look at the state of the country where the people are sober and intelligent, and contrast it with those sections where drunkenness and ignorance prevail. We can't have physical culture, without mental and moral culture; but suppose we could. Suppose that every acre of ground in the Union, was as highly improved as possible? Suppose the whole country intersected with railroads and canals, and all studded over with cities and villages, such as outrivalled the splendor of the old world, and the minds of the people neglected? What would we have gained? Barrenness and sterility in the world of thought. Gilded degradation and misery. A land that might be likened to a whitened sepulchre, fair without, but only rottenness and dead men's bones within. If we can but drag from the gutter, *one* poor inebriate, and raise him on his feet, and steady him until he can walk alone, and maintain that position in the scale of being which he was destined to fill, we shall gladden the hearts of good men, and angels, however we may grieve that of the rumseller.

But our object is not only to raise the fallen, but to prevent others from sharing their fate. This is a matter of vast importance. Prevention in this case is not only much easier, but much better than cure. Our rumsellers say they do not sell to drunkards; but can they deny that they sell to sober men, and is not this a thousand times worse. The crime of selling to inebriates, mean and detestable as it is admitted to be, whitens into innocence when compared with that of making drunkards of sober, useful men. Look at a sober man, as he stands in the image of his Maker, with his serene brow raised to heaven, "but a little lower than the angels, crowned with glory and honor," and then look down upon the tottering drunkard, with his face towards the earth, the mere wreck and ruin of what was once a man. Measure, if you can, the awful crime of converting the former into a being like the latter. Is not the guilt of him who thus *destroys a man*, far greater than that of the culprit who destroys property, however valuable? Is not this murder of the soul and intellect, worse than that of merely killing the body? For my own part, I know of no offense, in the black catalogue of human depravity, that I would not rather rest under in the presence of an offended Deity. But they don't sell to drunkards; oh, no, they fly at higher game. They don't prey upon dead carcasses, so long as they can find living ones to glut their voracious appetites upon. Suppose they did sell to drunkards, and to none others. Suppose, while finishing the old ones, they made no new ones, their miserable business would soon come to an end. It is this fiendish work, of *making drunkards* of those that would otherwise be good and useful citizens, that I most object to. This is the horrid and damning sin of their occupation.

The highest charge that could be brought against a man in some of the ancient republics, was that of *corrupting youth*. And are they not constantly guilty of this offense, whether they sell to drunkards or not? Our Saviour said, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven." They were uncontaminated, pure. They had not yet fallen into the snare of the rumseller. And what says he of those who offend the "little ones?" Offend them how? What did he mean by offending them? Not the depriving them of some toy, or refusing to gratify their childish whims? No! common sense will not warrant such a construction. He must have alluded to the great offense, the almost irreparable injury, temporal and eternal, of corrupting their minds, and perverting their faculties. Every drunkard maker, whether he be a *vender* or a *signer* of the vender's petition for a license, is here implicated. And bear in mind the woes denounced against such: "Better for them that they had never been born, or that a millstone were hanged about their necks, and they were cast into the bottom of the sea." But the rumseller is not the only culprit in this business of making wrecks of the children of men. As was remarked by a wise man, "where age goes to the work-house, and youth to the scaffold, something must be wrong in the government and laws." Is it not a burning shame, that sordid, bald-faced avarice, should be permitted by law to drive a trade that brings down annually to a premature grave, thirty thousand of our fellow-creatures; that converts two hundred thousand into public paupers, that vitiates and demoralizes, and finally makes criminals of one hundred thousand more; that produces, yearly, six hundred maniacs, and throws the whole burden of this accumulated mass of expense, crime, and sorrow, upon the sober and industrious classes? Why is such a law suffered to disgrace the statute-book of a free people? Is this the liberty and equality that we boast of? Where the *few* have liberty to carry on a traffic that makes working-men idlers, healthy men invalids, rich men beggars, honest men rogues, civil men quarrelsome, virtuous men criminals, and humane men murderers; and where the *many* are compelled to pay taxes, build poor-houses, hospitals, jails and gibbets, and in nameless other ways bear the merciless burdens, and suffer the ruthless ravages which these few inflict on society. Glorious privilege! Liberty with a *vengeance?* Is this the liberty for which our fathers fought, for which Warren bled? Had Washington been told in his dying hour, that such would be the condition of the United States, in the year 1843, how would he have mourned the fate of his country!

And who have brought us to this state of things, but they who have had the governing power—*the people*. The people have made these laws, the people sustain and perpetuate them, and the people, (that portion I mean, who do not use their influence to have them repealed,) are responsible for the misery and crime which flow from them. Can this be doubted? In this country the laws are made and unmade by the people, or their chosen representatives. The law in a republic takes shape and form from public sentiment. It is but the written expression of the public will. Why have not our license laws been annulled? I appeal to you, who are a part of the law-making power, and are therefore implicated, to know why this black and bloody statute has not been expunged from your code? What have you done for its overthrow, you who have the power? Have you petitioned the legislature, and have you been careful to vote for such men only, as you know would regard your petitions? If you have, then are you innocent; if not, then are your skirts dripping with human gore—I mean you who compose the present audience. Why stand you idle? You are able, by the exercise of your rights as citizens, to demolish at once and forever, this system of complicated wrong and villany. Are you not bound to make an honest effort to do it? Most patiently have you borne the rum-scourge thus far, but patience in this matter has ceased to be a virtue, if it ever was one, and the voice of suffering humanity calls on you to act a different part. "There is, (says Dr. Channing,) a higher duty than to build alms-houses for the poor, and that is, to save men from the blighting influence of an alms-house." This is the important work which the friends of temperance have in view, and which they are laboring to accomplish. Who can conscientiously refuse to lend a hand? Forward then, one and all—friends of virtue and of man—move on. Let the cold water army advance, and make no halt, until the cohorts of alcohol—the body guard of Satan, and worst enemies of the human race—are driven from the field."

SMITH, THE PROPHET OF MORMONISM.

The following descriptions are copied from a letter of a Methodist preacher, who lately visited Nauvoo:

Nauvoo is situated in Illinois, on the east shore of the Mississippi, and occupies a large bend in the river, which sweeps around from the northeast to the southeast, forming one of the most beautiful sites for a town on the Mississippi. I have no certain information in regard to the city, but suppose, from the houses scattered in every direction, that it embraces the whole bend, and the hill and country beyond, for some considerable distance—an area of some six or seven miles. The city is not very compactly built. There are, however, several blocks of buildings where the tenements join, and a number of fine, large brick houses, and others built of wood, and painted white.

* * * * * *

The reader must bear in mind that at Nauvoo, Mr. Smith is a prophet, priest, and king, and will therefore pardon us if we use terms, when speaking of him, applicable to the character he claims. He was dressed in military costume, black morocco boots reaching to the knee, laced up at the side, and tasseled off with silk; large gold spurs, white pantaloons, a splendid gold brooch, a military coat, two splendid epaulettes, a military cap, with three large black ostrich feathers, an elegant sword, and a large diamond ring on his finger. In conversation with strangers, he is very affable, full of fun and frolic, and jovial as you please, except when talking on religious subjects; then he is quite dogmatical and severe.

* * * * * *

The next I saw of his majesty, he was in the yard, in front of his house. Looking up the street, I saw a company of cavalry in full uniform, coming down, preceded by a fine brass band, tuning their instruments to notes of sweetest melody. An officer of high rank led up a splendid black horse, elegantly equipped, holster, pistols, &c. &c.; the horse appeared to be rather mettlesome at first—the officer at length succeeded in bringing him up to the block, and placing his majesty's feet in the stirrups, his majesty rode out into the street. Some of the company then led up the horses for Joe's women, four in number, and assisted them to mount. His women paraded on his left.

The general then next in command mounted, and his women, three in number, mounted their steeds. Then another officer, and his three women. They all marched up and formed in the rear of his majesty and his harem; the gentlemen on the right, and the women on the left. In the meantime the cavalry arrived, bearing three stand of colors, and paraded in file on the side of the street. His majesty and suite then marched forward past the troops, who saluted him in handsome style with swords, colors, and music. As soon as he passed the cavalry, they wheeled by platoons, and formed in his rear. They all then marched out to the parade, about three miles distant, to review the troops. This was the last I saw of Joe.

Some of the company went out to the parade, and reported that as near as they could judge, there were about five thousand men under arms.

No doubt many of the readers of the Advocate will marvel at this account. I marvel at it myself. I am perfectly astonished that men and women can be found in this enlightened land, that believe all this pageantry, all this show of military glory, is in any way connected with the religion of the meek and lowly Jesus! How unlike the religion of Him who declared His "kingdom is not of this world." How unlike the proceedings of those holy men who said, "the weapons of our warfare are not carnal." To see Joseph Smith, with his sword and pistols, with his military hat, and three ostrich feathers, like a Mahomedan pacha with three tails, pretending to be a prophet of the Lord, a preacher of righteousness, believed in by thousands, is one of the wonders of the age.

The difference, in this particular, between Smith and the Metholist priesthood, appears to be, that he *wears* the sword and pistols, and they only *approve* the wearing of them.

"O wad some power the giftie gie us,
To see ourselves as others see us."

NATURAL APTITUDE OF THE IRISH FOR MATHEMATICAL STUDIES.

The poison of centuries cannot have a sufficient antidote in a day. We cannot think that Ireland has attained that position in the scientific world she is entitled to—that position which she will, she must achieve—but she is rapidly advancing towards it. The blessings of a natural education are spreading through the land, and a people who are ardently desirous of instruction, are obtaining it. We can now appeal to stubborn facts to show the genius of our countrymen for mathematics, from the peer to the peasant. The engineers who conducted the ordinance survey of Ireland, found in almost every part of the country, boys ready to make all their calculations for them. On the mountain side the surveyors were beset by ragged urchins, seeking for employment, and offering to calculate sines and areas at the moderate rate of a *half penny a triangle*; but finding that the work could be done for less, they employed a troop of boys at eight pence or ten pence a day, to do it. In what part of England would the engineers find such facilities? No where. Nor is this mere assertion, but is proved by the fact that a regiment of Irish *gorsoons* have been taken over to England, to assist in the ordinance survey which is proceeding there, and to work their sums for the Saxons.—*Dublin Monthly Magazine.*

HELP THE OUTCAST.

That outcast, help-needing thing or person, trampled down under vulgar feet or hoofs, no help "possible" for it, no prize offered for the saving of it,—canst not thou save it then without prize? Put forth thy hand, in God's name; know that "possible," where truth and mercy, and the everlasting voice of Nature order, has no place in the brave man's dictionary. That when all men have said "impossible," and tumbled noisily elsewhither, and thou alone art left, then first thy time and possibility have come. It is for thee now; do thou that, and ask no man's counsel, but thy own only and God's. Brother, thou hast possibility in thee for much; the possibility of writing on the eternal skies the record of a heroic life. That noble downfallen or yet unborn "impossibility," thou canst lift it up, thou canst, by thy soul's travail, bring it into clear being.—*Carlyle.*

SCHOOLMASTER ABROAD AGAIN!—The Post says: In a certain bathing house, not a thousand miles from Phillip's beach, is this notice: "People are requested not to use anything that are in the bath house, except the boarders."

The grammar of the above is equal to that of the menagerie man's—"This, ladies and gentlemen, is the celebrated baboon, which picks nuts with its tail, which is its natural food."

LUCK.—A farmer purchased a mattress at a broker's shop, in Exeter, England, but on trying it, neither he nor his wife liked it, as it was very hard in some places. Next day it was given to one of the farmer's laborers, who also found it hard, and on ripping it open, found in it 20 guineas and 20 half guineas.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress*. The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her.

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

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KENNETT SQUARE BOARDING SCHOOL.

For Young Men and Boys.

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The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught. Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

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The term will commence the first second day in the eleventh month (November). There will be two vacations; one in the spring, the other in the fall.

JONATHAN LAMBORN, *Principal.*
JEREMIAH HAYHURST, *Teacher.*

Chester co. Pa. August 31, 1843. 6m.

JOSHUA C. JENKINS

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